The Nation.

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The Week.

SENATOR CAFFERY'S speech of July 24 was the most illuminating discourse that has been pronounced on the differences between the House and Senate. Moreover, it coincided exactly with public opinion, and confirmed public suspicion in a remarkable way. Mr. Caffery had got tired of carrying the Sugar Trust on his back in addition to the sugar-planters of his own State. So he proceeded to unload the former, and in so doing he deposited the burden where all attentive observers have been convinced that it belonged—on the shoulders of Gorman and Brice. As Mr. Gorman had taken occasion to report private interviews he (Caffery) would improve the opportunity likewise. He was at a little conference at which were present, among others, Messrs. Brice and Gorman. It was decided at that conference that 40 per cent. on raw and 50 per cent. on refined sugar was proper. Then he continued:

"I took that schedule to the finance committee and gave it to Senator Jones. Mr. Jones, after a calculation, pointed out that in the differential allowed the refiners was concealed a differential greater than that in the McKinley law. I thereupon withdrew it. After further consultation I presented another schedule, placing 1 cent on raw and 1⅛ on refined. So it remained for some time when I was admonished by Mr. Gorman and Mr. Brice that this second schedule meant free sugar. Mr. Jones told us that the sugar-refining interests would favor free sugar if that schedule was insisted upon. He wanted me to accept 40 per cent. on raw and refined and ⅛ differential on refined. That schedule was not acceptable to me or the sugar-growers, and I want the country to know that *it was dictated by the refining interests.* At last we accepted it, with the understanding that the bounty provision for 1894 should stand. I call on Senators Vest and Jones to say whether what I have said is not true."

Senators Vest and Jones by their silence admitted the truth of Mr. Caffery's statement. Then the Senator from Louisiana referred in sarcastic terms to Mr. Gorman's statement of the previous day that, however distasteful the sugar duty was to him, he knew that the two votes of the Louisiana Senators were essential to the passage of the bill.

This was a perfectly crushing exposure. It showed up Gorman as the secret attorney of the Sugar Trust all the way through. Yet this man had made a three-hours' speech in denunciation of what he called executive interference with the Senate, affirming that he and his faction had been sacrificing their own principles and views of the public good to the necessity of framing a tariff bill that could command forty-three votes. How were these votes to be had? By yielding to the Louisiana Senators a duty of 40 per cent. ad valorem on all sugars and ⅛ cent additional on refined. Now comes the Louisiana Senator and says it is no such thing. Instead of Gorman yielding the ⅛ cent to him, he yielded it to Gorman. The sugar refineries seeking protection were not in his State, but in Maryland, Ohio, and New Jersey. That settles the whole question. Everybody suspected beforehand that Gorman, Brice, and Smith were the props and bulwarks of the Sugar Trust. Now they know it.

For the first time in twelve months, the July Treasury statement shows a balance to the good. The change is mostly due to the great increase in internal-revenue receipts, which have nearly doubled for the month. Great quantities of spirits have been withdrawn from bond in anticipation of a higher tax, just as, in 1890, the importations and customs receipts ran up to an enormous figure in the two or three months before the enactment of the McKinley bill with its higher duties. There can be no doubt that, if a tariff bill could be passed within ten days, importations, which are now only hand-to-mouth, would speedily take on great proportions, and the Government would have all the money it needs. There is an immense amount of goods in bond, upon which importers are drawing only to fill orders. With the tariff uncertainty brought to an end, a great trade movement would almost infallibly set in. The demand of the business community is that Congress shall make or break the new tariff quickly.

The *Financial Chronicle* publishes a table of our gold exports and imports for fourteen years, beginning with the year 1881. Each year is the fiscal year ending June 30. Consequently the table is complete from July 1, 1880, to June 30, 1894. The result is somewhat surprising in the smallness of our net exportation of gold, considering that we are one of the largest gold-producing countries in the world. The totals are these:

Exports 14 years.	Imports.	Net exports.
$566,767,791	$494,041,410	$72,726,381

During this time the country has produced, according to the reports of the director of the mint, $460,000,000 gold. The use of gold in the industrial arts during this time has been not more, but probably less, than $182,000,000. Now, if we add together the net exports and the amount used in the industrial arts, and subtract the same from the gold production of the country, we find that there has been a net addition to our gold money during the fourteen years of $204,000,000. The mint estimate of the gold in the country for monetary uses July 1, 1893, was $597,697,685. The net exports from July 1, 1893, to July 1, 1894, according to the *Chronicle*, were $4,500,000, while the gold production of the country for the same time was within a small fraction of $36,000,000, being $2,955,000 increase over the previous year, from which should be deducted $13,000,000 used in the arts. Therefore at the beginning of last month there was a net increase of $18,500,000, making a total of $616,197,685 of gold for monetary uses. This ought to quiet the fears of alarmists.

One Southern State holds an election this week, and another next. The five judges of the Supreme Court in Tennessee are elected in a body once every eight years, and the terms of the present bench are just expiring. To-day the people will decide between a straight Democratic ticket of five names, and a fusion ticket made up of Republicans and Populists in the proportion of four to one. The contest is of special interest for the bearing of the results upon the November election, when a Governor will be chosen. If the fusion should win this week, the Republicans and Populists would combine again for the November election; but as Harrison and Weaver together in 1892 fell 13,000 short of Cleveland's vote, a Democratic victory seems altogether probable. On Monday next Alabama elects State officers. Here also there is a combination between the Republicans and the Populists, for the Kolb faction of Democrats are now the same as Populists. The Kolbites were very confident early in the canvass, being encouraged among other things by campaign contributions from the Home Market Club of Boston, made on the advice of Senator Hoar; but they seem to have lost ground as the canvass has proceeded, and it looks to an outsider as though the coalition would meet the defeat which it deserves.

The Iowa Republicans have followed the example of their brethren in Kansas, and entirely ignored the liquor question in their platform. There is not even the perfunctory declaration in favor of temperance which is the last refuge of the timid politician. The incident is a striking proof of the decadence of prohibition. Only three or four years ago the party was declaring "against a compromise with the saloon," and pledging "continued opposition to the behests of the saloon power through the maintenance and enforcement of the prohibitory law." Last winter a Republican

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Legislature virtually repealed that law by establishing a kind of local-option system, under which saloons may be started in any community which votes to have them; and now a Republican State convention, by its expressive silence, announces that the party has abandoned all pretence of further belief in prohibition.

The judiciary committee of the House has reported favorably the bill already passed by the Senate for the suppression of the lottery traffic, through national and international commerce and the postal service, subject to the jurisdiction and laws of the United States. The measure is aimed at the old Louisiana lottery swindle, which has effected a lodgment at a Florida port and taken advantage of loopholes in the statutes to revive its business throughout the country. There is urgent need that the pending bill shall be passed, for reports from many places in the North as well as the South agree that the operations of the company are already large and daily growing. The measure is so carefully drawn that it seems as though it must prove effective. The endorsement of the judiciary committee shows that there is no technical objection to it, and every argument on moral grounds is in its favor. The only hope of its opponents is that they may defeat its passage by preventing its consideration, and public opinion should declare itself so strongly for action by the House that this policy cannot succeed.

Josiah Quincy's National Lithographic Company at Washington has gone to smash. The hard times were too much for it—the hard times being in this case the failure to get the Patent Office printing for another year. How it got its first year's contract by a very close approach to fraud and collusion is now an old story. But Mr. Quincy's attempt to make the company out a bona-fide printing concern, with the Patent Office printing merely as an incident, looks queer enough beside the statements of the superintendent in his application for a receivership. He admits that the company never had any existence except upon paper, that only three shares of its nominal $100,000 stock were ever issued, and that even they were not paid for. Attachments and judgments are raining upon the company, the books are said to have been made off with, and there is a general scuttling on the part of all concerned. Mr. Quincy is reported to be in Boston, deliberating on the advisability of taking the nomination for mayor on the issue of reform.

That was an extraordinary letter from Vice-President Brooks of the Pennsylvania Railroad which Mr. Choate submitted to the Constitutional Convention on Wednesday week. The general public has long had a growing impression that the free-pass abuse was getting worse and worse, but the revelations made by Mr. Brooks will surprise even the most suspicious. A simple prohibition by the Constitution of the granting of free passes will not suffice to abolish the abuse. Pennsylvania has had such a provision for twenty years, the language of the Constitution of 1873 being:

> "No railroad, railway, or other transportation company shall grant free passes, or passes at a discount, to any person except officers or employees of the company."

Yet Mr. Brooks testifies that members of all departments of the State Government of Pennsylvania, including nearly all the judges of the Supreme and inferior courts, receive, expect, and even ask for passes.

Railroads that call for protection against rioters must not themselves turn rioters. The scandalous breach of the peace at Bridgeport on Thursday, in the conflict between the New Haven Road and a traction company, is only a sample of too frequent occurrences of that kind. Violence and the destruction of property and imperilling of life, to gain a momentary advantage or to win a technical legal point, are too common resorts of rival railroad corporations, and are worthy of just as severe condemnation and repression as the burning of cars and pillaging by strikers. A company appealing to the courts must come clean-handed, and must not itself be guilty of the things which it condemns in others. If there is any way of adequately punishing the men who were responsible for the outrage in Bridgeport, the city and State authorities ought not to let it slip. Law-defying corporations ought to be brought up with as sharp a turn as other anarchists.

The railroads are beginning to present their "little bills" to the city of Chicago. One company alone figures up a direct loss of $449,000. This is one of the invariable "next morning" results of an anarchistic debauch. A lot of fun is to be had out of it while the riot is going on, and the politicians are sitting about watching property destroyed while they are discussing the sacred rights of labor and expounding nice points in constitutional interpretation. But the "Please remit at your earliest convenience" always comes along in due time, and the courts are right there to enforce payment. The least Mayor Hopkins and Gov. Altgeld can do is to turn in their salaries to help foot the bills which their fooling with fire has brought on the taxpayers.

We find in the *American Architect* a clear statement of the reason why strikes nowadays always imply intimidation and violence. It was not always so. The old idea and original theory of a strike was a peaceful appeal to the facts as regards the labor market. The employer would assert that he could not afford to pay more, and that he could find men to do the work for the wages; this the employees would deny, and would quit work to see on which side the truth lay. If the master was able to get men for his money, the strike was a failure; if not, it was a success. When the Brotherhood of Locomotive Engineers first came into prominence by tying up the Eastern Railroad, they won, and won peaceably, because the company was actually unable to get skilled engineers to take the places of the strikers. But since that time the supply has so greatly increased, and strike after strike has thrown so many out of work and into other occupations temporarily, that a peaceful strike would now be nonsensical. The same is the case with nearly all other skilled trades, and with all unskilled labor. The condition of the labor market is now such that the idea of a peaceful trial of strength between men and employers is completely abandoned. Strikers hope for success at present only as they hope to be allowed to frighten or club away the men who are ready and anxious to take their places.

The miners' strike in the Gogebic range of northern Michigan was declared off on Sunday, after the men had been idle for six weeks and lost $100,000 in wages. This strike furnishes an impressive illustration of the harm done to workingmen by the lower order of labor organizations. It was perfectly obvious to every unprejudiced observer that the movement stood no possible chance of success. The majority of the men themselves saw this and were averse to a strike. But they were tied up in an organization a leader of which was bent on "showing his power" and insisted upon ordering them out. He has drawn good pay during the past six weeks, while they have been half starving. Yet he would be a bold prophet who should venture to predict that these very men would not be fools enough to submit to such tyranny again within six months.

The Berlin *Nation* points out an international effect of the cutting short of the reign of Debs. It regards the fresh demonstration of the absurdity of a general strike as bound to make a deep impression on European agitators. For years they have been mysteriously threatening to bring capital to its senses by a universal strike, until the possibility of playing such a trump-card has become one of the fixed articles of belief in the labor creed. But Debs has proved it to be an article of a falling church. The Social-Democratic *Vor-*

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wärts admits this, while recognizing the fact that the American labor unions are stronger than those of any other country except England. But even if they were ten times as strong as they are, it says, "the proclamation of a general strike would be a blow in the water." If Debs has settled this question for Europe as well as for us, he has not been a Dictator and gone to jail in vain.

Very serious complications are likely to arise in the Roman Catholic church because of Mgr. Satolli's approval of Bishop Watterson's exclusion of liquor-sellers from holding office in church societies. Without suggesting odious comparisons, we cannot ignore the fact that the retail liquor business, in the Eastern and Middle States at least, is largely in the hands of Roman Catholics; and it is very probable that most of them sell liquor on Sunday. In this city it has even happened that a dealer who did not wish to sell on Sunday was driven out of business by the persecution of the police; the authorities regarding him as a wicked and slothful servant who did not put out his talent at usury and earn enough to pay his assessments. If now the admonition of Mgr. Satolli to the bishops of other dioceses is mandatory, the unfortunate saloon-keeper will find himself "between the devil and the deep sea." Deprivation of the sacraments and resulting perdition threaten him if he sells liquor on Sunday, and temporal ruin hangs over him if he does not. Moreover, the community would regard with callous indifference the consummation of the alternative.

To free ourselves from any charge of sectarian bias in this matter, we would call attention to certain statements made at a meeting of Protestant clergy at Saratoga. A layman, Mr. Dailey of the *Public Ledger* of Philadelphia, presented to the gathering some unpleasant facts ascertained by him during a six-months' investigation of the liquor traffic. He found that of 60,000 signers of applications for licenses a very large number were officers of churches, and not a few were officers of government. Presbyterians and Baptists were mentioned by name, and, in the Protestant Episcopal Church, "Sunday-school teachers, trustees, and thirty-seven vestrymen signed for from one to five times each." Mr. Dailey adds councilmen *galore;* but we do not attach much importance to this. As the judge said of drunkenness, according to the report in one of the oldest English law-books, in quashing a writ to remove an alderman for that failing—"that is something to which the best of them are liable." It is very clear that the Protestant clergy have some preliminaries to attend to before regarding the motes in the eyes of their Romish brethren, and it may be worth their while to see that they are not left behind in vigorous action against the abuses of the liquor traffic.

The conviction of Capt. Doherty and his ward-men and their dismissal from the police force are a satisfactory outcome of the testimony against them before the Senate committee, and a conclusive answer to those who have attempted to belittle the disclosures Mr. Goff brought out by saying that they contained little or no legal evidence. It is significant of the prevailing public opinion that, so far as the Tammany commissioners are concerned, the result is accepted only as evidence of their willingness to sacrifice these particular officers. To attribute to them now a disinterested desire to purify the force after their former refusals to take any notice of repeated scandals affecting officers in the department, would be such credulity as even Mayor Gilroy never expects from the public. Doherty's testimony that he reported to the president of the board the fact that a persistent law-breaker was being accepted as bondsman for her accomplices, is the first revealed link between commissioners and suspected officers. That there was a connection has never been doubted since the Senate inquiry was begun. It shows how well founded was Mr. Goff's objection to the present trials during the recess of the committee, and may have an effect on the attempts of some of the commissioners to put all the responsibility upon Superintendent Byrnes. The captain said he went to the president because he thought that commissioner could check the scandal. Why should he have supposed that Commissioner Martin would act over the head of the chief executive officer in this particular instance? And why did Martin do nothing then, so far as is known, while now, in the light of exposure, he votes to try the sergeants who permitted this irregularity?

The final form of the new Hawaiian Constitution, as proclaimed on July 4 by those who had dethroned a queen for doing the same thing, reveals several interesting features which show that the framers had followed current discussion with intelligence. Not a few articles are incorporated providing for what many reformers in this country have contended would be highly desirable for us. Thus the Supreme Court is made by article 40 the "sole judge" in disputed elections to either house. The President's term of office is fixed at six years, and he is not eligible to reëlection. A majority of the members elected, and not simply a majority of a quorum, is to be necessary to pass any law, which of itself would end filibustering without the need of authorizing the chairman, as he is authorized in article 48, to "count the members present for the purpose of ascertaining whether there is a quorum." Finally, Mr. Gamaliel Bradford will perceive, when he reads article 37, that his bread cast upon the waters, lo! these many years, is returning to him from Honolulu: "The members of the cabinet shall be *ex officio* members of both houses of the Legislature, with all the rights, powers, and privileges of elected members, except the right to vote."

For the rest, the Constitution is frankly oligarchical. The Senate is the centre of power, and the property qualification for membership in that body and for the right to vote for members is so high that it is sure to be dominated by the few wealthy people in the islands. The Senate elects the President, and when it is not in session, provision is made for an anomalous council of state with autocratic powers. The suffrage is much more restricted than under the monarchy. A special provision is made, doubtless unexampled in constitutional literature, that if the Legislature refuses to vote salaries to Government officials, the minister of finance shall go on paying them just the same. In short, there is everywhere in the document the appearance of guarding against being "snowed under by the natives, who outnumber us," as Mr. Armstrong naïvely put the case. For such an end the Constitution is a very good one, and we do not well see how a handful of men could better rule a great mass of conquered people under the forms of liberty; but surely this is not the sacred Hawaiian freedom for which so much ink has been shed.

Two articles of the French Government's bill for the repression of anarchists were excellently conceived. One of them calls for the solitary confinement of anarchists imprisoned under the new law. This will put an end to visiting delegations and flowers and interviews and theatrical posing. A still heavier blow is struck by the fifth article, forbidding the press to report anarchist trials. This will destroy what little glamour is left about the unlucky anarchist. Solitary confinement and trial unreported are enough to disgust any man seeking to acquire fame and do the world good by anarchist crimes. The indignant Deputy of the Revolutionary Socialist group who declared that the anarchist scare is being made use of to strangle the republic, ought not to complain. Carnot was assassinated not for private revenge, but for moral effect on the public. But the effect turns out to be, not to bring society to its knees, but to make it put a sharper edge on its guillotine, ready for anarchist necks. A party that sets about producing great moral effects, must take them as they come.

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WHERE THE PARTY STANDS.

THE fight over the tariff bill has already lasted long enough to show where the Democratic party stands. It always takes a few days for public sentiment to formulate itself and secure expression through public meetings, the columns of the weekly newspapers, and the other channels of its utterance. Time enough for this purpose has now elapsed, and nobody can longer remain in doubt as to the sentiment of the party at large.

Indiana has always been a close State, and her politicians of both parties are keenly alive to the bearings of any new question which comes up. Gov. Matthews, the Democratic executive who behaved so energetically during the recent strike troubles, is in Washington, and brings this message from his party:

"Ninety per cent. of the Democrats of Indiana would rather have her members come back to them with the President's message and without any tariff bill, than bring home the Senate bill for which they would have to apologize from the first day of the campaign to its close."

Mr. Shanklin, editor of the Evansville *Courier*, and one of the most prominent Democratic politicians in the same State, writes that the President's attitude "is inspiring and will save our party from defeat." He reports that the indignation on account of the Senate's conduct has greatly increased since Gorman's attack upon Cleveland, and proceeds:

"The hope is everywhere expressed that the House will stand by the President to the last, refusing all overtures from the Senate, even at the peril of defeating any tariff measure. 'Better no legislation at all than the Senate bill,' is the expression heard everywhere from thoughtful Democrats. With the President, the House of Representatives, and the popular sentiment of the party on one side, and the Senate 'held up' by a half-dozen recalcitrants on the other, we should have an issue that would set Indiana ablaze with enthusiasm without any legislation at all; but if the Senate bill were passed as it now stands, we should have an apologetic campaign from the start, made all the more abject and hopeless by contrast with the splendid courage and steadfast fidelity of the President to party pledges."

The chairman and two ex-chairmen of the Howard County Democratic committee, the principal of the Kokomo high-school, the editor of the Kokomo *Dispatch*, and other leading Democrats unite in declaring their approval of the Wilson bill as passed by the House; "commend the President for his letter to Chairman Wilson"; "denounce the Senate bill as a departure from the Chicago platform and an attempt to deceive the plain, common people, who favor the Wilson bill heartily and wholly"; "denounce the speech of Senator Gorman as unworthy of any Democrat," and ask this plain question: "Why is it that the Senate bill as it stands is the best bill the Senate can pass, unless it is because you and your fellow-conspirators have utterly refused to vote for any measure which does embody the sentiment of the Democrats of the whole country?"

Democratic sentiment in Maryland found expression on Monday night in an immense public meeting at Frederick, which adopted with the greatest enthusiasm resolutions reciting the well-known facts as to the course of the "Senatorial Trust" toward tariff reform; characterizing as "foremost among these traitors to Democratic principles and these tools of corporations, monopolists, and Trusts, Arthur P. Gorman, a Senator from our own State"; cordially endorsing the Wilson bill "and the efforts of the great Democratic leader and patriot, Grover Cleveland, to carry out in good faith the platform and principles of the Democratic party"; repudiating and condemning "the Gorman-McKinley bill as designed, like its prototype, the William McKinley bill, to rob and plunder the masses of the people for the enrichment of corporations, monopolists, and Trusts"; and concluding:

"That we demand that Arthur P. Gorman resign his seat in the Senate of the United States, and give over misrepresenting an honest people in the interest and for the benefit of himself, corporations, monopolists, and Trusts; and we pledge ourselves to leave nothing honest undone to oust him from the seat he disgraces, should he fail to resign the same."

A prominent Democrat who was a delegate-at-large from his State to the last national Democratic Convention, writes to Mr. Wilson that he hopes the House will not yield, declaring that, if it should, "defeat is just as certain to overtake the party as the election comes." He says that he has been out among the people of West Virginia, and finds them in no mood to condone any trifling on the question. He adds:

"If the coal barons and the ironmongers and Sugar Trust are to dictate the policy of the party, what boots it to the people whether the Republican or the Democratic party is in power? If protection is right, let the Republicans have all the glory to be obtained by perpetuating it, but, for God's sake, let not the Democratic party surrender its principle or go over to the heresy."

Columns might be filled with such expressions of the feeling that pervades the Democratic party on this question. There is nothing to be set over against this. Not a single case has been reported in any part of the United States where a public meeting has been held or a declaration of public sentiment has been made in favor of the stand taken by Gorman and his few allies. The press of the country is substantially unanimous against them.

The differences between the Senate and the House, or, rather, between the Democrats of the House and the small Gorman "combine," involve a surrender by one party or the other. Which shall it be—the representatives of the people, or the representatives of the Trusts? No doubt is left as to how the Democratic party of the nation would answer that question. The issue should be made. We can stand the McKinley law a while longer, but we cannot afford to allow a precedent under which a few highwaymen in one branch of Congress may "hold up" a bill demanded by a majority of the people of the United States.

DEMOCRATIC PROTECTIONISTS.

THE attitude of such Senators as Mr. Gorman, Mr. Smith, and Mr. Caffery is in one sense surprising. They belong to a party which has long stood for a revenue tariff, and which succeeded at the last election on a platform which explicitly declared protective duties unconstitutional. But when the time comes for realizing what was promised to the people, and for actually abolishing protective duties, these men refuse to go with their party, and positively maintain that the measure now insisted on by the House is not such as good Democrats should support.

But if any one will be at the pains to read the speeches of these gentlemen, he will cease to feel surprised at their course. They reveal themselves as thoroughgoing, "dyed-in-the-wool" protectionists. It is perfectly evident that they have no conception of what a revenue tariff means, and no acquaintance with the arguments used against protection; and it is even doubtful if they could now comprehend these arguments if they tried to do so. Their whole system and mode of thinking would have to be changed before they could appreciate those elementary and fundamental principles of government which protective duties violate. Indeed, after reading the speeches of these Senators, one is rather surprised that they should be willing to consent to any reduction of protective duties at all, or to have anything to do with a party making such professions as the organization with which they have allied themselves.

Senator Caffery, for instance, declares with evident earnestness and sincerity that the duty upon sugar is not protection. The sugar industry is not "indigenous," and a tariff upon imported sugar is nothing but simple justice. Moreover, this encouragement to engage in sugar-planting has existed for 100 years, and therefore it is an act of cruelty to withdraw it. Such sentiments are exactly those which we are accustomed to hear from Republican statesmen. Senator Aldrich or Senator Chandler might adopt the speech of the Senator from Louisiana as his own, and send it to his constituents as defining the traditional policy of the Republican party. In fact, Senator Caffery's statement of the case of the protectionists is far stronger than that commonly adopted by them. They ask in a deprecating way for protection as a help to infant industries; but Senator Caffery boldly declares that the longer a duty has existed, the greater the reason for continuing it. To disturb a tax that has been imposed for 100 years is

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an act of cruelty and oppression; after it had existed for 200 years, to abolish it would be no less than sacrilege or parricide.

Senator Gorman's sincerity in some of his professions has been occasionally questioned; but no one can read his last speech without being convinced that he is a sincere protectionist. He explicitly declares that he is opposed to removing the duty upon coal, because it would enable the people of New England to get coal cheaper than they now do. "From Boston east" the coal of Nova Scotia, mined by a foreign syndicate, will be exclusively used. Such a state of things is shocking to Senator Gorman. He will not consent to bring it about. Moreover, the New Englanders do not want it. They would rather burn more expensive fuel, provided it came from their own country. Senator Gorman knows the sentiment of New England, because he asked Senator Aldrich—a very astute man—whether he wanted free coal, and he said he did not. Moreover, no New England Senator has voted for it; and Senator Gorman declares positively, "Not a New Englander asks for it." He has never heard of the platforms of the New England Democrats, nor the arguments of her tariff-reform leagues, nor the demonstrations of great numbers of her most intelligent business men. He has ears only for Republican politicians and protected manufacturers. What they tell him is what the people demand.

Nor is Senator Gorman deficient in protectionist pathos. The American manufacturer does not want cheaper fuel "to the exclusion of American interests." To remove the duty upon coal would not only exclude American interests, it would also admit Canadian interests. It would benefit the Canadian treasury. Worse than that, it would bring profit to that horrid thing, a corporation. "God knows," the pious Senator from Maryland exclaims, "we have Trusts enough to deal with now." For his part he will never agree "that a foreign Trust shall enter our territory and take the substance from our people"—meaning that he is not willing that the Dominion Coal Company should sell coal in this country cheaper than the Maryland coal companies sell it.

To be sure, Senator Gorman would tolerate this iniquity, horrible as it is, provided the Canadian Government would tolerate a like iniquity, and admit coal free from the United States. In this particular his protectionism is slightly impure; but this is due to the corrupting doctrine of reciprocity introduced among the Republicans by Mr. Blaine, which is the first downward step towards free trade. With no other exception Senator Gorman is a protectionist of the straitest sect, and he will never be anything else. Senators Smith and Murphy are equally sound in the faith, but in a more practical way. They do not concern themselves with theories of political economy which they would find it painful to master. They simply say that the American people must be taxed in order that their own business may be more profitable, and that if this is not conceded there shall be no change in the tariff. This is the plain, old-fashioned "stand and deliver" protection, than which there is nothing more genuine. But what are these men doing in the Democratic galley?

THE WANING OF A GREAT "IDEE."

THE Reed-Lodge idea of Republican free silver, through discriminating legislation against gold-bug countries, has been visibly wilting for some time, and the action of three Republican State conventions last week leaves it looking parched and withered enough. Indeed, the glorious author of the scheme has himself been credibly reported to be already heartily sick and ashamed of it. In his own congressional district convention on Tuesday week, at which the delegates resolved that they were "proud of the work of the Hon. T. B. Reed," they made no reference to this particular part of his work, but adopted a perfectly satisfactory financial plank, favoring "sound money, and such legislation as will give full faith and credit to all the promises of the Government." This marks a great change in the spirit of Reed's dream since his partisans in Pennsylvania and Ohio were furiously going in for forcing free silver down the throats of the nations "by discriminating legislation or otherwise."

With its very father thus disowning it, it is not surprising that this free-silver bantling was looked upon very much askance in the State conventions of Iowa, Illinois, and Wisconsin. The Iowa platform is, of course, anxious to say a good word for all kinds of financial isms, but has the root of the matter in it when it declares that there must be no use of silver inconsistent with "the permanent maintenance of equal values of all dollars in circulation." The Illinois platform is not greatly different, favoring gold and silver "upon a parity of values with complete interconvertibility," and giving no countenance at all to the Reed invention. But it was left for the Wisconsin Republicans to be true to their record for sound money, and to put forth the following outspoken and encouraging declaration: "We are opposed to any scheme that will give the country a depreciated and debased currency. We favor the use of silver as a currency to the extent only that it can be circulated on a parity with gold." This is little short of a direct condemnation of the Reed-Lodge "scheme," and probably marks its permanent retirement.

All this is particularly encouraging, as the great conception was especially devised for the West. It was thought that the East might be a little slow in taking to it, but it was expected that it would go like a prairie-fire in the West, and win Mr. Reed no end of Western delegates in the next national convention. But now we have the spectacle of old sound-money States like Pennsylvania and Ohio and Vermont running off after false gods of finance, and then being left isolated and rebuked by the unsound West. Several causes have conspired to bring this about. For one thing, the party press of any weight has never been fooled by the Reed idea, which has from the first been denounced by the influential Republican papers East and West as a plan both bad in itself and most foolish and dangerous from a party point of view. It was comparatively easy to manipulate a few State conventions and get the *Tribune* to stick its solemn old head in the sand; but with such hard things said about it by the most considerable organs of party opinion, the game was hardly worth playing any longer. Then it must have been more apparent to the Republicans of the West than it was to those of the East that the whole thing was essentially a bid for Populist support. They have had experience enough in competing in insanity with Populism. It has not helped them as a party or as a section. They have lost Congressmen and they have lost investments by it. The Reed plan might be talked about in Washington as statesmanship of a high order, but out West it was seen to be Populism pure and simple. The Populists themselves were not slow to affirm this. Here, for instance, is the *Watchman* of El Dorado Springs, Mo., saying in its issue of July 20:

> "The great change of front on the silver question by the Republicans, who have ever been as a party on all occasions in the past bitter, violent opponents of the white metal, is simply a strategic move, dictated by party policy. It is simply a trick to defeat the People's party, for they consider that party as the coming party of the future, and it is a pretty good evidence that the new party is making itself felt, and the Republican leaders know full well their chances for getting into power again will be mighty slim unless they can break the force and strength of the great ground swell now rising in favor of the People's party. The Republicans are simply trying to head off the People's party by yelling for silver at this hour of the fight; and if they thought they could win they would swear that they first put out the Omaha platform."

With such taunts flung in their faces it is no wonder that the Western Republicans concluded to leave the Populists a monopoly of their own wild notions. Thus ends the pleasant little dream which Moreton Frewen, fresh from communing at Washington with Reed and Lodge, described in the July *Fortnightly Review*. He said that the Democratic platform of 1896 would declare for free trade and free silver, and the Republican for protection and free silver. This was to be the "Titanic grouping of the contestants," and it would be strange if silver did not come to its own. But time has shown that the sound-money sentiment

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of the Republican party cannot be broken at will by political intriguers to further their own ambition. The great "idee" which was to make Reed a Republican President on a free-silver platform is already discredited and declining, and will doubtless soon find its way to the historical attic where so much other political rubbish is stored.

FRANKLIN'S "EXPLANATORY REMARKS."—II.

BROOKLYN, July 21, 1894.

UNQUESTIONABLY much of the Assembly's desire to tax the proprietary estates equally with other lands, was due, not so much to the immediate revenue it would produce, which was but a few hundred pounds, as to the wish to force the Penns to sell on reasonable terms. Owning these vast estates, the Proprietors naturally preferred to hold them till the pressure of population and scarcity of land should force up the price. So long as taxation should be insignificant, this was an easy matter, but both parties perceived that increased taxation would render this difficult, or impossible, depending on the rate at which the lands were assessed. The evils already resulting from this holding of land were dealt with in resolves nine, ten, and eleven, which are doubly interesting as showing the cause which turned the flood of German and Scotch-Irish emigrants from their natural settling-place, the democratic and religiously tolerant colony of Pennsylvania, into the Shenandoah Valley, to create there the western or dissenting party in Virginia, which brought her, though hitherto the American stronghold of aristocracy and episcopacy, into the revolutionary and democratic movements of a later period.

RESOLUTIONS.	FRANKLIN'S REMARKS.
After the Indian Purchases made by the Proprietaries, their causing to be located and surveyed the best Tracts of Land for themselves and their Dependants, to lie waste in great Quantities for a future Market, is the Cause that our Frontiers are so thinly and scatteringly settled, whereby the poor Inhabitants there have been rendered less able to defend themselves, and become a more easy Prey to the small skulking Parties of the Enemy.	The purchasing or taking up large Tracts of Land on the Frontiers to lay by for a future Market, must prevent a compact Settlement of the People, render them less defensible, and of Course encrease the Taxes necessary for their Protection.
That the Proprietaries having a Monopoly of the Lands of this Province, has enabled them to hold up the vacant unlocated Lands at exorbitant Prices, and the more, as they pay no Quit-rent, but a small Acknowledgment only to the Crown, pay no Taxes for those Lands, and are under no Obligation of settling them in any limited Time.	In Virginia and Carolina the People pay no Purchase Money for their Lands, and in the former only Two Shillings, and in the latter Four Shillings and Two-pence Sterling Quit-rent per Hundred Acres. In Pennsylvania the Proprietaries Waste Lands are sold for Fifteen Pounds Ten Shillings per Hundred Acres; their Manor Lands from Fifty to Sixty times that Value, with an annual Quit-rent reserved of Four Shillings and Two Pence Sterling per Hundred Acres. This Exorbitant Price, with the great Difficulty of obtaining Justice at the Land Office, and the continued public Disputes, occasioned by Proprietary Exactions and Instructions, have driven a great Number of Wealthy Settlers into the Southern Colonies.
That their exorbitant Demands in the Price of Lands, have driven many Thousands of Families out of this Province into Maryland, Virginia, North and South Carolina, where Lands are to be had reasonably; the Frontiers of all those Provinces being chiefly settled with People from Pennsylvania, and who likewise carried away with them great Sums of Money, and thereby this Province has been doubly weakened, in the Loss of People to defend it, and of Substance and Improvements taxable towards its Defence.	

The eighth resolution solves a problem which must have occurred to all who have studied the 'Votes and Proceedings of the Assembly,' for that period. An apparent constant grievance, and one about which the Quaker and Lutheran fraternities were continually petitioning, was the excessive number of dram-shops and saloons. So far as my studies have gone, this was the one province in the colonial days in which this seemed to be a source of complaint. The cause for this exception is, however, made clear here. The proprietary quit-rents had been originally given to the colony for the support of the civil government. In time, however, "by the most artful Management and undue Influence," the Proprietors succeeded in reassuming these, by getting the Assembly to appropriate the license fees in their stead. In consequence, the Governor, whose salary of course depended on this fund, could never after be induced to limit the dram-shops, and a condition resulted which might well lead us to suppose that the Tammany methods of to-day are only a prototype of those of earlier times.

RESOLUTIONS.	FRANKLIN'S REMARKS.
That from an Attachment to Proprietary Interest, and to encrease the Revenue of their Deputies arising from their Licences, the Benevolence of the People in granting the same has been grossly abused, and public Houses and Dram-shops have been encreased to an enormous Degree, to the great Corruption of Morals in the Populace, and Scandal of the Government; and that, from the same Causes, reasonable Bills presented to Proprietary Governors, for restraining or preventing this Evil, have been from Time to Time refused.	It is notorious, the Number of Taverns, Alehouses and Dram-shops, have encreased beyond all Measure or Necessity. That they are placed so near to each other, that they ruin one another; and Two Thirds of them are not merely useless, but are become a Pest to Society. There are very few of them that are able to Provide the necessary Conveniences for entertaining Travellers, or accommodating the People either in Country or City; and this is entirely owing to that weak Policy in a former Assembly, of making it the Interest of a Governor to encourage and promote Immorality and Vice among the People Many Bills have been presented to the late Governors, to lessen the Number, and to regulate those Nurseries of Idleness and Debauchery, but without success. From whence it seems evident, that so long as the Proprietaries are interested in our Ruin, ruined we must be: For no Deputy will dare to regulate this Mischief, because it will lessen the Revenue, nor accept a Compensation for this Revenue, as it will affect his successor; nor even accept a greater Annuity, because it may, in Time, encrease to an higher Sum.

The fifteenth and seventeenth resolutions relate to an equally familiar condition of the politics of to-day, in the use of the civil service for political purposes, with a view to defeating the wishes of the very voters these public officials were supposed to serve:

RESOLUTIONS.	FRANKLIN'S REMARKS.
That the Proprietaries contending for the Power of the appointing Judges during their Pleasure who are to determine in all Causes between the Proprietaries and their Tenants, the Inhabitants of the Province, is unjust, renders the liberties and Properties of the Subject precarious, and dependant on the Proprietary Will and Pleasure, and is by no Colour of Reason supportable.	The People of our Mother Country, under the immediate Government of a Sovereign who had little private Interest in the Kingdom to influence him, have thought that they had no Security in their Lives, Liberties, and Properties, while the Judges of the several Courts held their Commissions *during the Pleasure of the Crown*. If they were right, how much more precarious and insecure are those invaluable Blessings in this Province where so great and unjust an Attachment to the Interest of the Proprietaries is discovered, *who* are not only consulted in the Nomination of the Judges, but can, and often have, from Reasons of Policy *only*, removed them at their Pleasure? The Time may come, when the People of *Pennsylvania* may experience the arbitrary Policy of a *Richard* the Second and a *James* the Second, and the unjust and venal Determination of the servile Belknap, and the blood-thirsty Jeffries.
That it is the Opinion of this House that the late Militia Bill offered to the Governor was equal and just, with regard to the Freemen of the Province, and sufficient for all good Purposes. And that the sole Appointment of the Officers, insisted on by the Governor, however willing the House might be to comply with the same under a Royal Government, would be an Addition to the Proprietary Power, that by no means can be safely trusted by the People in their Hands.	However safe it may be to entrust immediate Governor's under the Crown with the Nomination of Militia Officers . . . it certainly never can be safe to commit that Power into the Hands of a Deputy of the Proprietaries, bound by penal Obligations to obey Instructions wholly calculated to promote their private Interest. If we may judge from what we have seen, they would, no doubt, commission none but those who would implicitly obey their Orders, and pursue their Schemes for enslaving the People. This would create a vast Number of new Relations and Dependencies in the Government, all under the Controul of the Proprietaries and their Governors, who holding their Offices during their Pleasure, would no doubt conform to that *Pleasure*. The Officers would influence the private Men, and the whole would influence our elections in favour of the Proprietary System, and by these Means render their will the sole Rule, in both the Executive and the Legislative Parts of Government.

Yet another point of interest was the friction over the paper money issued by the colony. This had been emitted to pay for the protection of the Western frontier. The Proprietors' lands being, of course, chiefly in this region, the Assembly held that, as the Penns had benefited as greatly, if not much more greatly, in a property sense, by this defence, than had the inhabitants, they had no right to discriminate against the paper money, which, if depreciated, was still a legal tender throughout the colony, and in which the colonists therefore desired to pay their quit-rents and land-grant payments. The Proprietors, however, having much influence with the Privy Council (which had always been opposed to paper money), secured a decree allowing them to refuse rents tendered in paper money, and, not content with this, they ordered that all land-sale contracts made in the future should be made payable in sterling, thus forestalling the "gold clause" of to-day. But, with the depreciation already in existence, they thus, of course, in reality raised the price of their lands to just the extent of the difference then existing between the paper and sterling. This grievance was dealt with in the twenty-fourth resolution.

RESOLUTION.	FRANKLIN'S REMARKS.
That the sole executive Powers of Government being in the Hands of the Proprietaries, together with the very extensive and growing Power arising naturally from their	No sooner did the Proprietaries obtain the Opinion of our Superiors, that the Bills of Credit should not be a Tender in the Payment of their Rents, than they laid a

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vast and daily encreasing Property, must in future Times, according to the natural Course of human Affairs, render them absolute, and become as dangerous to the Prerogatives of the Crown as to the Liberties of the People.

new Scheme for putting their Purchase Money, and other Contracts, under the same Circumstances, that thereby they might not, in common with the People of this Province, suffer by a Depreciation, in case it should happen, though in common with the People they reaped all the Advantages of those Bills, and though the Protection of their Estates, in common with the People's, render the emitting them necessary. They accordingly gave Orders to their Commissioners of Property to make their future Contracts for the Sale of Land in Sterling; and by their Instructions to their Governor, positively forbid him to pass any Supply Bill, unless those Contracts are also exempted from being discharged by the said Bills. This seems, in the Opinion of the House, to have been one of the causes of the Failure of the Supply Bill. To which may be added, that by the Bill, had it passed, the Proprietary Agents would be obliged to give an honest Account of their Estates, under a penalty of Four-fold the Tax for all Property by them wittingly concealed. But when we consider the many Instances of the most unjust Claims of Exemption from Taxes by the Proprietaries, this alone will appear an Objection likely to be strong enough with their Deputy to reject the Bill, the House having complied fully with the stipulations their Agents had entered into before the Council.

The final resolution, therefore, was one that a petition to the King be sent, begging him to reassume the entire government of Pennsylvania—a step later attempted with well-known results.

PAUL LEICESTER FORD.

GOVERNMENT AND ANARCHISTS IN FRANCE.

PARIS, July 18, 1894.

VERY few among the many people who visit Switzerland have not stopped, at Bâle, at the old hotel "The Three Kings," and from its long balcony gazed upon the Rhine running with extraordinary force under the old bridge. At the extremity of this bridge, on the opposite side which forms a sort of suburb, I remember as if it was yesterday a *brasserie* with a garden looking out on the river, and in this garden a meeting of men who were unknown to me and who did not have the ordinary look of the Swiss. It was in the time of the Second Empire. I fell quite accidentally upon this meeting of men who had come from all parts of the world; some were German, some French, some were easily recognized as Russians. The transactions of this Congress (for the meeting had assumed this pompous name) were published in the local papers. To all appearances, these gentlemen, smoking their pipes and drinking their beer, did not seem more worthy of attention than gymnasts or musicians holding their annual meetings; the quiet and innocent look of the Bâle *brasserie* contrasted, however, singularly with the character of the men who had met in it to exchange their views and to form their plans. Among them were such men as Bakunin, as Prince Krapotkin, and others whose names were then quite unknown, but who have since made themselves only too conspicuous.

These Swiss meetings, which took place with some regularity, were in fact the congresses of the school which now goes under the name of Anarchism, or "propaganda by deed" (in French, *la propagande par le fait*). There was, after the Revolution of 1848, a great outburst of socialism in France and in Germany. Many were the theories which aimed at a better organization of society; they were founded on great ignorance and great illusions, but they were doctrines, they had definite and positive objects—education, a better system of taxation, the improvement of the relations between capital and labor, a modification in the modern system of banking, etc. It was, I believe, Proudhon who invented the word Anarchy; in his paper, published after 1848, he scoffed at all the socialist schools, he ridiculed their doctrines, and took for his creed simple Anarchy, by which he meant (taking the word in its Greek sense) the abolition of all authority, religious, political, or other.

Proudhon was a powerful journalist, but his brief popularity came to an end with the Second Republic. The word Anarchy, however, was not to be forgotten. The doctrine, if the word is permissible under the circumstances, implied that a general process of destruction was preferable to any plan of reconstruction; that gradual reforms were but an illusion and sometimes an impossibility. It was perhaps natural that such a doctrine should find favor in countries which were submitted to an absolute government, where there was no free press, where representative institutions were unknown. It is not to be wondered at if anarchism found proselytes in the great Empire of Russia. Nihilism is but another name for anarchism. In his admirable story 'Fathers and Sons,' Turgeneff has given us a very vivid description of the Russian Nihilists, imbued with Occidental and half-digested ideas of political liberty and socialist doctrines. We know, too well, to what terrible means the Russian Nihilists have resorted in their war against the Russian police and the Russian Government. Alexander II., the Emperor who had proclaimed the emancipation of the serfs, became their victim; the present Emperor, though he has made it his object to introduce order in the administration of his great country, though his personal character is pure, though he is a living representative of all the aspirations of his subjects, lives surrounded by hidden enemies; his palaces are guarded like fortresses, and when he travels, troops guard the lines he goes over, from fear of dynamiters. The Russians hold a high place in the new fraternity of Anarchists; they succeeded in murdering, in the heart of Paris, in the Hôtel de Bade, on the Boulevard des Italiens, a general who was at the head of the police in St. Petersburg. Prince Krapotkin was condemned in a French court in connection with the same anarchist conspiracy, and spent several years at Clairvaux. There are always in Paris, especially in the Latin Quarter, some Nihilists, men and women, who live much among themselves, and who mix little with the French population.

The doctrines of Anarchy have found many adepts in Germany. Even as far back as 1848 the German Socialists had become very prone to revolutionary means; the attempts made against Emperor William and against Prince Bismarck proved that the great triumphs of Germany and the establishment of German unity had not pacified a school whose aims were more social than political. In France it seemed as if the establishment of the Republic, universal suffrage, an absolute liberty of the press, and the right of meeting would have given satisfaction to the most ardent partisans of social and political reform. But since the time of the first Revolution there has always been a school which has been in favor of enforcing reforms by terrorism; and what is anarchism but a new and more systematic form of terror? Dynamite and the poignard have replaced the guillotine. There is, however, a difference between the Terror of 1793 and the Terror of our times: the Montagnards had political objects, and they struck only their open enemies, or those who might be suspected of being their enemies; our modern Anarchists wish to spread terror in the whole mass of what they call the bourgeoisie; and in order to do so they do not hesitate to strike innocent women and children as well as men. Vaillant, who threw a dynamite bomb in the Chamber of Deputies, chose for his possible victims the legislators of the country, without making any difference between those who are more or less conservative and those who are more or less socialistic. He fortunately killed nobody. He may have hoped, by striking terror into Parliament, to obtain measures in harmony with his ideas. But then what shall we say of Henry, an educated man, a man of intelligence, who goes quietly to a great café, who throws a bomb into the crowd, and kills indiscriminately three people? The speech which he was allowed to make in court gives us the true essence of anarchism. Henry was a discontented, disappointed man, who declared war on a society in which he did not find the place that suited him. The war, he declares, is a war to a knife; he will not give mercy and he asks for none. His testament is the last word of the doctrine. Here we find the natural man, not such as he was painted by Rousseau, but such as he is when, renouncing all idealism, he follows only the laws of his savage instincts. "Anarchy," as it was preached by Henry, is the Corsican vendetta in a new form. It is inspired by vengeance, and the avenger thinks himself at liberty to strike the innocent; but, in Corsica, the victim must have in his veins the blood of a murderer, whereas it is enough now that the victim should belong, not to a family, but to a class, an ill-defined class, the hated bourgeoisie.

Such savage doctrines threaten the very life of a nation; they reveal under the surface of civilization a residuum of potential crime. The consternation produced in France by the attempts and the murders of Vaillant and others was so great that the Chamber, notwithstanding its socialistic leanings and tendencies, voted a law against the Anarchists; penalties were enacted against those who formed a part of associations of *malfaiteurs* (evil-doers), using or recommending violence against persons or destruction of property. All persons inciting other persons to commit crimes of murder, pillage, incendiarism, were to be considered as *malfaiteurs* and as committing an act of anarchist propaganda. The Anarchists were determined to have their revenge for the execution of Vaillant and Henry. An Italian, Cesario, chose President Carnot for his victim, and, using the favorite arm of his countrymen, the knife, instead of the dynamite bomb, he succeeded in his horrible attempt. The emotion caused by the death of President Carnot was universal. The French Chamber at once chose a new President, determined, as it was, to show to the anarchist conspirators that they had accomplished nothing in removing one man from the Presidential chair; *uno avulso, non deficit alter*. The new President, M. Casimir-Perier, is a man of courage and of energy; and the very day after his election he walked on foot through Paris. The day of M. Carnot's funeral, contrary to etiquette, he followed the hearse on foot, and headed the long procession which went from the Élysée to Notre-Dame and from Notre-Dame to the Panthéon.

The first act of the new cabinet of M. Perier

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was the presentation of a new bill against the Anarchists. This bill is now under discussion in the Chamber, and though the indignation against such acts as those of Vaillant, Henry, and Cesario is as great as ever, the discussion will probably be very warm. The infractions punishable under the new law are not to be tried any longer before juries, but before police magistrates. The jurors have, in all cases concerning Anarchists, been threatened in every way, and sometimes have shown themselves too accessible to fear. The law introduces another important change: the additional penalty of transportation may be pronounced against persons condemned to a punishment of more than a year's imprisonment, or against persons having previously undergone a sentence of three months' imprisonment for the acts specified in the law, or a sentence of hard labor, solitary confinement, or more than three months' imprisonment for a common-law crime. A third change is found in a stipulation that in all cases where the incriminated act has an anarchistic character, the courts and tribunals may forbid, wholly or in part, the publication of the proceedings.

These new provisions have not been accepted by the press without some resistance. The ministerial papers themselves, considering that the law has been framed under very exceptional circumstances, after the murder of M. Carnot and the numerous crimes of the Anarchists during the last few months, propose that the law should be only temporary, like a similar law which was passed against the Anarchists in Germany some years ago, reserving to the Government the right to propose that it should continue in force, after a certain number of years. Much uneasiness is apparent in the first discussions of the Chamber. The vagueness of the law, the difficulty of strictly defining anarchical crimes, and what can be called provocation of or apology for such crimes, or an incitement to commit murder, pillage, incendiarism, have created a good deal of disturbance not only in the press, but in the Chamber. It is very doubtful if any law, any legislative precautions, will ever hinder an act like that of Cesario, who had no accomplices and was led merely by his criminal and fanatical propensities. The causes of anarchism are very deep, very widespread: the life of Crispi has been attempted in Italy; dynamite bombs have been thrown in the Liceo at Barcelona.

In the present mood of the French Chamber the law proposed by the Government will pass, probably with some amendments. I hope it will not be said of it, as was said of the law of "general security" enacted under Napoleon III., after Orsini's attempt, that the law of "general security" might easily become a law of "general insecurity." The liberal Republicans maintain that there were provisions enough in the arsenal of existing laws to allow a strong and united administration to defend itself against all the disorderly and anarchical elements of the country.

THE LAST SESSION OF PARLIAMENT IN JAPAN.

TOKIO, June 12, 1894.

As soon as Parliament met in Tokio on the afternoon of the 12th of May, it was evident that the various schemes of the Kaishinto (Progressionists) to unite the six parties uncompromisingly opposed to the Government had borne fruit. The newspapers of the Press League had from the beginning spoken of the six parties outside of the Radicals and Independents as the "Allied Opposition Parties," and by skilful management on the part of the Kaishinto these parties acted with singular unanimity. As they mustered 130 votes against 126 of the Jiyuto, the balance of power evidently lay in the hands of about 46 Independents who refused to identify themselves with any party. How evenly this power was distributed was proved on the opening day of the Diet on the occasion of the election of the President and Vice-President. The "Allied Opposition" secured the former by a majority of only six (153 to 147), while the Jiyuto gained the latter by a still narrower majority of three (151 to 148).

This trial of strength, however, was only preliminary to a more important struggle, to which both sides determined to devote their utmost energies. The former House had been dissolved while in the process of voting an address to the Emperor in which the Government was bitterly attacked for not strictly enforcing the treaties against foreigners. The "Opposition" parties were not to be daunted by a dissolution. They proceeded to draw up a new Representation, containing even a bitterer attack on the cabinet than the former. They inveighed against the Ministers for neglecting their official duties, for wrongly advising the Emperor to dissolve the last House before it had taken any definite action, for not enforcing the treaties against foreigners, and finally for stating in a document transmitted to some of the Peers that the lower house was merely an advisory body to the cabinet. The Representation was introduced by an obscure member of one of the smaller parties, and was well debated by the representatives of all the three larger parties. The Jiyuto, however, who opposed the Representation, had the best of the argument, and succeeded in winning a sufficient number of Independents to carry the day. When finally the question was submitted to ballot, the vote stood 144 for as against 149 opposed to the Representation.

It was generally supposed that this was the high-water mark of the efforts of the "Opposition" parties during this session. The Jiyuto had been successful, and the Government had escaped by a hair's breadth from an attack that could have ended only in another dissolution. For some days the members seemed to forget the bickerings of party politics. The regular business of the session, much of which was of an extremely interesting character, was taken up; a number of important bills were passed, and even the captious critics of the foreign press in Yokohama were led to believe that the session would end without further struggle between the "Opposition" parties and the Government. Bills relating to the construction of new railways, to prison expenditure, to new harbors, to surplus revenue, to the abolition of certain export duties, and to various other matters were passed with exemplary despatch and discrimination.

But the peculiar feature of the political situation in Japan is that no party that wishes the least measure of popular success can openly support the Government. Individual Japanese may be found who will go so far as to say that the present Government had better remain in power until the existing parties have received a more thorough political training; but more than this they will not say in its support. Every political party—even the Jiyuto, to which some of the cabinet ministers are said to be friendly—must, to keep its hold upon the people, pick holes in the Government. Some local English papers have attributed this hostility to the fact that no party is at present represented in the cabinet, but it really has a much deeper origin. There is not a party but feels bound to denounce the corruption, the extravagance, or the indifference of the Government; otherwise it is branded with the opprobious title of "official party," a term for the rival parties to conjure with at the next election.

Accordingly the Jiyuto, who had opposed and defeated the Representation, had now to bring forward a measure of their own to show that they were not the puppets of the Government. They accordingly introduced various condemnatory resolutions, all of which were promptly defeated by the combined vote of the "Allied Opposition" parties and the Independents. The Kaishinto, furious because of their previous want of success, were ready to oppose everything emanating from the Jiyuto. While the sections were thus at war among themselves, onlookers were inclined to believe that the Government would escape without further collision to the end of the session. Both sections, however, felt the necessity of firing a shot at the cabinet before adjournment, and a mode of exit was finally discovered by the Kaishinto. The radicals introduced an Address to the Throne in which the Government was mildly attacked. It stated that "the ministers of state had of late years adopted measures at variance with the wishes of the nation, that such a policy was unsatisfactory to the people and contrary to the wishes of the Emperor, that therefore the ministers should shape their conduct to bring about harmony between the Government and the Diet." Cleverly taking advantage of a peculiar constitutional provision, the Kaishinto succeeded in carrying a motion to hand this address to a special committee for amendment. The President, in sympathy with the "Allied Opposition" parties, appointed a committee in which the Jiyuto was but slightly represented. The "Opposition" now had the opportunity for revenge for which they had so long been waiting. The work of the committee was merely to introduce such an amendment as would secure a small number of Independents to vote with the "Allied Opposition." Nothing must be said *directly* concerning the strict enforcement of treaties, but anything short of this was likely to command a majority of the votes of the members. The amendment finally agreed to by the committee was to the effect that the ministers of state had been particularly delinquent in the matter of foreign affairs, that they had followed a temporizing and subservient policy, which was intended only to preserve the good will of foreigners, and not to maintain the national dignity. It was for this reason, the amendment declared, that the members could not coöperate with the cabinet, and they therefore prayed his Majesty to render a decision.

The debate on the amended address was very short. The only question of importance was whether the reference to a "temporizing policy in foreign affairs" was intended to include the non-enforcement of treaties. When this question was put by one of the members, the chairman of the committee replied that those who wished to include this point were at liberty to do so, but that it was not intended to force any one's judgment. This construction of the amended address did not allay the suspicions of the radicals; they saw they were out-manœuvred by the "Opposition," and their efforts to throw out the address which had emanated from their own ranks proved in vain. By a vote of 153 to 139 the amended Address to the Throne was carried, 19 days after the Diet be-

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gan its sitting, and only a few days before the session was to have ended.

The Government now began to bestir itself. In answer to the Address the ministers of state drew up a memorial which was immediately sent to the Emperor. In this document they declared that their efforts, though feeble, had always been directed, as far as lay within their power, to the welfare of their country and their Emperor; in the matter of foreign relations they declared they saw no cause for the imputations cast upon them by the members of the lower house. Finally, they prayed his Majesty to dissolve the House for its presumptuous attempt to bring discredit upon the Government The result of this memorial, in which the reasons for a dissolution were published for the first time in the parliamentary history of Japan, can easily be imagined. The Emperor refused to accept the Address of the lower house, and no sooner had this unwelcome news been reported to the members by the President, than an imperial rescript was issued ordering the dissolution of the lower house and proroguing the upper. The announcement of the rescript produced consternation. For a moment the confusion and uproar were so great that the President lost all power of control. Some members declared that stronger measures must be adopted to bring the Government to reason; others taunted the members with having brought the trouble upon themselves. At last the House rose in a tumult, and the various parties separated to concert upon further action.

As I write, however, this and all other party struggles have ceased to agitate the public, owing to the critical situation in Corea. The evident determination of the Japanese Government not to allow China to take the upper hand in the peninsular kingdom has for the first time in many years silenced even the "Opposition" organs. Jingoism is rife in Japan, but on this occasion it stands the country in good stead. The next elections take place in August, and by that time it will be clear whether the Government acted wisely or unwisely in taking this bold step. Either the Cabinet will be strengthened by success or discredited by failure; but until then little can be done by the political parties either to assist or annoy the Government. G. D.

Correspondence.

THE GREAT NORTHERN STRIKE.

To the Editor of The Nation:

Sir: I wish to call attention to facts in connection with the recent labor disturbances which seem to have been lost sight of—at least they have been given very little prominence in the discussions which have taken place. They would seem to rob the American Railway Union of the claims for sympathy which they have been trying to arouse on the score of Mr. Pullman's policy of declining to arbitrate the differences with his employees, and would also seem to refute the impression which they desire to create, that they are fighting for the principle of arbitration.

During the strike on the Great Northern in April of this year, engineered by this same union and conducted by these same leaders, a strike was precipitated without even giving the railroad company opportunity to confer with its men, or attempting any adjustment other than conceding their demands at once. During the progress of this strike Mr. Hill, president of the Great Northern Railway line, offered to submit the matter to arbitration—an offer which was declined, both in writing and verbally, on April 27 and 28, by Mr. Debs and his associates. That a settlement was finally effected through the intervention of a committee of the business men of the cities of St. Paul and Minneapolis does not, I think, show any change of front on the part of the Union. The committee was appointed by the business interests, and composed of men whose business had suffered seriously through the interruption to traffic, and whose personal interests dictated the necessity of immediate settlement. They simply acted as mediators, neither party agreeing to be bound by any action they might take. Their success in settling the trouble was in persuading Mr. Hill, as president of the Great Northern Railway line, to practically concede the full demands of his employees.

Yours truly, Robt. Rantoul.

St. Paul, Minn., July 24, 1894.

P. S.—I enclose clippings from the St. Paul *Pioneer Press* at the time of this controversy, giving the facts in the case.

[We print the above as confirming our reprobation of the settlement effected, in the paragraph to which a correspondent took exception last week.—Ed. Nation.]

THE CALIFORNIA PRESS AND THE STRIKE.

To the Editor of The Nation:

Sir: In your editorial of July 12 on "The Situation in California," speaking of the attitude of the State newspapers on the strike, you say: "There does not seem to be a voice raised there in favor of order and civil government."

I wish to call attention to one notable exception to the unhappy exhibition which our journalists have made on this occasion. The Los Angeles *Times* is much the most important paper in the southern half of the State, and its position in a public emergency ought not to be overlooked in a view of the general action of the press. From the beginning of these disturbances it has taken the side of "order and civil government" with entire soundness and with marked vigor and force, thereby gaining the warm commendation of intelligent Californians. Just as the press despatches failed to make known to you the attitude of this leading paper, so it would probably appear on a further investigation of public opinion here that sympathy with lawlessness is not so general throughout the State as first reports might indicate. I am confident that in California, as elsewhere in the country, there is a sufficient fund of law-and-order sentiment at hand to answer the call of any urgent need.

Yours truly, E. S. Thacher.

Nordhoff, Cal., July 21, 1894.

[Since our article was written, we have received copies of the San Francisco *Newsletter*, containing courageous and forcible articles on the local disturbance, and a proper castigation of the anarchistic daily journals of the same city.—Ed. Nation.]

WOOL AND IRON AS DUTIABLE OBJECTS.

To the Editor of The Nation:

Sir: In President Cleveland's letter of July 2, to Hon. William L. Wilson, he says: "Under our party platform and in accordance with our declared party purposes, sugar is a legitimate and logical article of revenue taxation." Will you kindly inform me *why* sugar rather than wool or iron ore is a "legitimate and logical article of revenue taxation"? I ask for information only, not for the purpose of controversy; and I ask you because I believe you to be the most competent person that I know to answer the question honestly.

Trusting that I may soon hear from you, I am very truly yours, S. M. Passmore.

Minneapolis, Minn., July 21, 1894.

[We presume that the President meant that raw sugar, being an article of which we import ten times as much as we produce, is peculiarly an article to yield revenue to the Government—*i. e.*, that the proportion of revenue to protection is as 10 to 1. On the other hand, we produce more wool and iron ore than we import, and hence the proportion of revenue to protection is reversed. Moreover, these are the raw materials of great industries, while sugar is not.—Ed. Nation.]

A NATIONAL PARK IN COLORADO.

To the Editor of The Nation:

Sir: Your good word for the National Park in the State of Washington, in the *Nation* of May 31, leads me to believe you will appreciate the efforts of citizens of Colorado to establish a great national park in this State. The tract referred to, set aside by President Harrison as a "timber reservation," embraced about 1,200,000 acres, or about thirty by forty miles, lying mostly above 9,000 feet elevation, and situated between the Grand and Bear Rivers, north of Glenwood and south of Steamboat Springs, Colorado. It is a wonderfully picturesque and grand country, the natural home of deer and elk, broken up by the headwaters of many streams, which, with the lakes they start from, abound in beautiful trout. The great variety of valleys, gorges, wooded parks, and mountain sides makes this whole region a most appropriate and suitable camping ground for the whole country. Two years ago the writer, while travelling horseback through the northern part of this reservation, saw an average of seventy-five deer, elk, or antelope a day for twelve consecutive days. We wish this game and this lovely scenery to be preserved in its native wildness for the pleasure and benefit of future generations.

Many millions of dollars will be a small estimate of the value of such a park to the United States when the nation's population numbers one hundred and fifty to two hundred million people; while, should the Government allow settlers to pick out the few choice localities for their homes, the valleys will be fenced off, the forests consumed, and the game in due time be killed or driven off. The net result to the Government could not then amount to one-tenth of 1 per cent. of the real value named above. The enclosed clipping from the Denver *Republican* of July 21 will show you how it is proposed to make the first "cut-down" in the dimensions of this grand *natural* as well as *national* park. This includes the heart as well as much of the beautifully wooded portions on the east, north, and west sides.

We need to have a universal sentiment created in favor of the preservation of these

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natural advantages for the use of the whole people. Let this national sentiment be so strong that the local politician will be prevented from accomplishing his purpose in gobbling up "the world" for his particular backers. The feeling of possession of such natural scenery, such abundance of game and fish, and such unsurpassed advantages of summer camping-places for those suffering from chronic ailments, especially pulmonary ills—this feeling is something which ought by natural right to belong to every one, and I am, for one, glad to see the *Nation*, so well fitted for the task, take a lively interest in the matter.

Yours respectfully, CHARLES DENISON.

DENVER, COL., July 24, 1894.

A YELLOW ASTER.

TO THE EDITOR OF THE NATION:

SIR: The review of 'A Yellow Aster' which appeared lately in the columns of the *Nation* contained such an able presentment of the growing tendencies to morbid self-analysis and its brood of evils that I was led to read the book out of gratitude to the review. Having read it, I now, however, am grateful to the book itself for its warm defence of innate motherly love, and for its repeated assertion that wifely affection is necessary as a preliminary to marriage as well as for continuance in that condition. Grave literary defects, even in choice of words, run throughout the novel. The parents of the heroine are theoretical monstrosities, and Gwen and her brother are as abnormal in their childhood; but they serve the lesson of heredity. Few authors have dared as much as "Iota" to prove her truism, the need of love in marriage; but because she treats her subject physiologically and psychologically, the book is deemed bad and relegated to the unhealthy purlieus of 'The Heavenly Twins.' Yet "Iota" is not dealing with man's vice, she is representing man's desire for ardent affection—a truism again, only her hero is a gentleman.

However, it is the dealing with mother-love which constitutes the power and pathos of the volume. The irreligious Gwen revolts, as do thousands of pious women, when she finds she is to be a mother; yet not for one instant does she think of being aught than a good mother to her child, as she will teach herself to so love it that it shall never experience the unloved results of her own girlhood. Gradually her growing love for her baby arouses her love for her hitherto uncared-for mother, who, while Gwen was a child, had stunted her maternal feelings that she might study science with her husband, until she, too, found the Nemesis of longing for affection awaking in her, and then her daughter did not know how to love her. There is no truer or more pathetic episode in the *Tendenz* novels of to-day than the illness and death of this mother, as she caresses her daughter's hands as if she were playing with baby fingers, while Gwen, alternately repelled and attracted, finds too late how her mother had loved her and how she could have returned the affection. The incident of the baby-basket is unconventional, but even a reluctant mother would quiver under its tenderness. Gwen's increasing fondness for her baby finally develops her regard for her husband, as being her husband as well as the father of her child.

The whole book is a protest against any stifling of maternal feeling. More than that, it declares that rebellion at the thought of being a mother does not negative duty. I thank the author for showing that a woman can never try to be "sexless," as wife or mother, without suffering to herself and to others. The conventional woman may prefer unthinking acceptance of facts, but the modern analytic girl is saved future tribulation when she comprehends that personality inheres in marriage, and that motherhood belongs to it, for love is the joy of all living. A MOTHER.

[It is precisely because "Iota" indulges in what is euphemistically called "physiological treatment" of several subjects that 'Yellow Aster' should be relegated to the "unhealthy purlieus of the 'Heavenly Twins'"; the reasons why it should be "deemed bad" were set forth in our review. One of our points was to protest against physiology in novels, partly because we believe that young girls are quite competent to find out the necessity for "love in marriage" without the aid of physiological instruction from more or less indecorous lady novelists, and even that the knowledge come by in such a way will surely do them more harm than good. Physiology in fiction is simply an offence against taste and morals, occasionally palliated by notable literary power, but never justified.

Another point in our review, and one that appears to have been very imperfectly made, was to expose the pretence of service to virtue and science made by English novelists who wish to discuss indecencies or improprieties, but do not dare to do so undisguisedly. — ED. NATION.]

CHURCH'S CROMWELL.

TO THE EDITOR OF THE NATION:

SIR: In the course of a brief reference to Mr. Church's 'Oliver Cromwell: A History,' in the *Nation* of July 5, there is this remark: "Mr. Church occasionally quotes Mr. Gardiner in his notes, but he does not mention him in his preface, and he does not seem to be aware that Mr. Gardiner had done the work."

Is there not some misapprehension about this? I find that Mr. Church has quoted Mr. Gardiner by name thirty-six times in his footnotes, and, while he has not mentioned him by name in the preface, he does mention him in the body of the text, p. 226—a much more honorable position, and one which calls him also into the index. I find that some of Mr. Church's footnotes make distinguished mention of Prof. Gardiner, especially on page 220, where he quotes from a letter from Mr. Frederic Harrison saying that "Prof. Gardiner is our greatest living authority for the Civil War." On page 179 a very important assertion against Cromwell is disproved, and Mr. Gardiner is the authority therefor.

But has Mr. Gardiner "done the work"? Mr. Gardiner's monumental history already fills thirteen volumes, but it has only come to the death of Charles I. The greatest part of Cromwell's career has not yet been touched by him. Besides, I find this remark in Mr. Church's preface, which seems to answer the point:

"After fully exploring this vast monument of letters, it has seemed to me that a sufficient story of Oliver Cromwell and of the events which made his extraordinary career possible has not been written outside of the general histories; while, in the general histories, it is the story of England and not the story of Cromwell—the Protector appearing as one of many figures in a stirring period, rather than as the foremost man of his age."

Respectfully, LEMUEL HOTCHKISS.

PITTSBURGH, PA., July 19, 1894.

[Mr. Church, in his preface, gave it as his reason for undertaking the work that he felt the need of an estimate of Cromwell which should avoid the extremes of Hume and Carlyle. Just such an estimate is furnished by Mr. Gardiner in his 'History'; and it seems strange that Mr. Church in his preface should ignore it and regard the part of umpire as vacant. Mr. Gardiner's work has not reached the end of Cromwell's life, but the estimate of Cromwell's character is formed. Mr. Church was not accused of doing any injustice to Mr. Gardiner.—ED. NATION.]

EXCAVATIONS OF THE AMERICAN SCHOOL AT ERETRIA.

TO THE EDITOR OF THE NATION:

SIR: The short but successful campaign of excavation conducted by the American School at Eretria, during the last three weeks in May, deserves mention in the columns of the *Nation*, not only on account of the actual results obtained, but also to enforce the moral recently laid down by Dr. Robinson in your columns, that a promising site should not be abandoned until everything has been brought to light that may prove valuable to the historian, philologist, or archæologist. In the springs of 1891 and 1892 the School had conducted excavations on this site, especially in the theatre, with gratifying results. The field was so promising, and so important for Greek history, that the director, Prof. Richardson, wisely decided again to undertake excavations there. Since the available funds were limited, he determined to strike for certain definite results, viz., (1) to learn whether the peculiar location of the theatre was to be accounted for by the presence of a sanctuary of Dionysus in its immediate vicinity; (2) whether pre-Persian remains were to be found on the Acropolis; (3) to determine the site of the famous temple of Artemis Amarysia; (4) to lay bare the main street leading to the Acropolis; and (5) to open the large tumulus east of the city. This programme was carried out with the following results.

The core of the tumulus was formed by a massive stone tower, of which three sides had fallen. No traces of a grave were found. Tentative diggings on the south slope of Kotronis, the site generally selected by topographists for the temple of Artemis, showed incontestably that no temple had ever stood there. Thus one unknown quantity is eliminated from the problem that the discoverer of this temple will have to solve. A trench (fifty feet long and down to the solid rock) that was dug on top of the Acropolis revealed no pre-Persian remains.

So much for negative results. The less speculative and more serious digging, employing from forty-five to seventy-five men, was done between the theatre and the present village. The first and, as it proved, the most important discovery was made by the men working under the direction of Prof. Phillips of Marietta. They were searching for the temple of Dionysus, and by the night of the

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first day had found the foundation of the cella wall. Three courses of the foundations stand in good preservation. Quantities of charred wood and of cinders found inside the temple, and a hard thick layer of calcinated poros on the north and northeast sides, give evidence of how the temple was destroyed, and explain the absence of architectural and sculptural remains in the débris. Only one small marble head of Aphrodite was found. The large massive rectangular structure uncovered in the excavations of 1891, lying east of the temple and south of the theatre, was now seen to be the altar of the god. Nowhere in Greece can one see the group of three structures that belonged to the well-organized worship of Dionysus—temple, altar, and theatre—so well preserved as here.

Unfortunately, the other excavations had to be left unfinished. A long stretch of the ancient street, lined with private houses, was uncovered, but much remains to be done. Doubtless one might find here important data for the construction of the Greek house, for the foundation walls seem to be preserved everywhere. It is especially to be regretted that the work on the theatre could not be finished. This theatre, now famous in the history of the stage controversy, was partly excavated most opportunely in 1891, and at once furnished much aid and comfort to the advocates of both sides of the question. The stage-buildings twelve feet above the level of the orchestra, on the strength of which Mr. Gardner contends that the Greek theatre had a high stage; the tunnel leading to the centre of the orchestra, which Dr. Dörpfeld believes to be distinctly in favor of the opposite view; the vaulted passage under the scena, which neither Dörpfeld nor Gardner has explained satisfactorily—these are some of the peculiarities of this theatre about which controversy rages. It is clear that if an answer to these problems is to be found, it must come from the building itself, for excavation has already shown that at least the ground-plan of the structure can be recovered.

Something was done this year. The foundations of the west part of the scena buildings were uncovered, and a long line of column bases on which once stood choregic inscriptions and tripod columns. The outer wall of the west parodos was excavated throughout its whole length, and the fact was established that this parodos, unlike the other, ascended from the level of the orchestra at a very steep grade. It seems at least probable that this parodos was practically closed to the spectators, and that herein we have an explanation of the vaulted passage.

Much remains to be done on the theatre, and must be done by the Americans if they wish to be looked upon by archæologists as thoroughly competent and conscientious excavators. Dr. Robinson said a good word to this effect about the excavations at the Heraion; it applies also to Eretria. Dr. Dörpfeld takes his large company of scholars of all nations each year to Eretria to see this theatre, and also to Megalopolis. I can testify that the clean work of the English School contrasted strongly with that of the American, and was noticed and commented on by all. A few years ago we had a first claim on the thousands of tombs, rich in archæological material, some of which Dr. Waldstein opened with marked success. Now the enterprising Greek Archæological Society has undertaken this work on its own account, and a unique opportunity for archæological discovery has passed from our hands. But there is plenty of work left to be done in Eretria. The whole site is teeming with ruins a few feet under the surface. It is earnestly to be hoped that the American School will be able not only to finish the work at Argos, but to continue that at Eretria, so as to leave the latter site as creditable a monument to its archæological activity as the former bids fair to be.

EDWARD CAPPS.

ATHENS, July 15, 1894.

DISCOVERIES IN CRETE.

TO THE EDITOR OF THE NATION:

SIR: The explorations of Dr. Halbherr in Crete, under the auspices of the Archæological Institute of America, have met with interesting and important results since my report upon them before the New York Society of the Institute in April. Dr. Halbherr has been directing his attention especially to prehistoric and Mycenæan remains, where so much has been hoped for in Crete, and where these hopes are now finding their fruition. The extent and significance of his discoveries may be seen from the substance of a letter which I have just received from him. He says:

"My recent explorations have extended from the heights of Camares, upon the southern slopes of Ida, as far as the mountains of Lassithi toward the provinces of Pediada and Rhizokastron. After the partial examination of the necropoles of Curtes and Camares, I made an important investigation in the necropolis of Erganos, where I searched three beehive tombs of the Mycenæan epoch, one of which was quite intact and completely preserved. It contained the remains of six bodies with all their funeral furniture, consisting of a varied collection of Mycenæan vases, almost unharmed, and in the original position in which they were deposited a thousand years before Christ. These were all gathered after their position had been noted, careful plans were made of the tombs, and the best preserved skulls were deposited in the Museum at Candia, where they will serve for the study of the race which spread the Mycenæan culture in Crete. The importance of this discovery is enhanced by the fact that no necropolis here has ever been studied before with scientific accuracy. Now we have the materials from Camares, Curtes, and Erganos for the first essay upon these primitive remains in Crete, and for considerably advancing the question of the Mycenæan culture in the isles of the Mediterranean.

"Besides this, I have discovered two towns hitherto unknown. The one is that to which the necropolis upon the mountains of Erganos belonged, the other a large city situated upon a height between Lyttos and Tnatos. The former was rather poor; the latter has furnished me with some inscriptions, one of which was archaic, and also a good harvest of fragments of fine Mycenæan vases and of archaic Greek pottery with representations in relief. I obtained here also some small prehistoric or Eteocretan stones, bearing new syllabic signs which connect them with the discoveries made recently by Mr. Arthur J. Evans of the Ashmolean Museum, Oxford (see the London *Athenæum* of June 23). I too have turned my attention to the study of this prehellenic writing of Crete, and am adding some contribution each day. During the past week I have entered in my list two new signs on two stones discovered at Vorus, near Phæstus.

"We have also explored a grotto near Lebena, where some vases were found similar to those called Theran (often placed about 2000 B. C.), some objects in stone, and a prehistoric habitation. In another grotto situated on the slopes of Ida, a large number of fragments of very ancient pottery have also been gathered."

The interest of these finds for comparison with those of the Athens school at the Argive Heræum will be apparent to any one familiar with the problems involved.

A. C. MERRIAM.

LONDON, July 18, 1894.

Notes.

IN conjunction with the Société des Bibliophiles of Guyenne, the family of Montesquieu began, two years ago, putting into print some unpublished works of their illustrious ancestor, leading off with 'Mélanges inédits.' A second volume, being the diary of a tour in Austria and Italy, is on the eve of appearing, and extracts from it are already allowed to see the light in the French press. Those given in the *Débats* of July 11 show Montesquieu in the unfamiliar rôle of an art critic.

There was some discussion last spring in London as to whether the English publisher of Mr. Butler's translation of Count Nigra's collection of letters of Cavour and the Countess de Circourt ought to describe the contents of his edition as "now first printed," when M. Roux, the Roman publisher, had some time before brought them out in their original French form. We catch glimpses in the volume of the Countess's husband, Count Adolphe de Circourt, a man of exceptional parts, who passed through life, however, almost unknown. In his introduction to the letters, Count Nigra mentions a biography of Count de Circourt which was privately printed in 1881 by the latter's friend, the late Colonel Huber-Saladin of the Swiss army. A few copies of this rare book are still in the possession of the author's son, M. William Huber of Paris, who is disposed to present them to public libraries or important private collections.

We had anticipated the conclusion of Dr. Billings's great 'Index-Catalogue of the Library of the Surgeon-General's Office, U. S. A.' with the fifteenth volume, but we had reckoned without the letter W, which, with some addenda, perhaps, will claim a sixteenth. The fifteenth, somewhat thin in bulk, yet quite up to the average in the number of periodical articles recorded, ranges from Universitad to the end of V. One notices, in passing, the extraordinary richness of the library in documents pertaining to universities, but the titles which surpass all others and easily make a volume are Uræmia, Urea, Urine; Urethra, Uterus, Vagina, Venereal; Vaccination, Varioloid; Varix, Veins; Ventilation, and Vivisection. Vaccination is classified historically by countries, and all the bitter controversy over it, as over Vivisection, may be read in these close-packed entries. There is nothing new to say of this splendid and enormous labor, whose "explicit" will soon be written.

'Fair Women,' by William Sharp, is the "monograph" of the July *Portfolio* (Macmillan). It is a piece of elaborate fooling and more or less poetic rhapsody hung on the peg of an exhibition at the Grafton Gallery, and serves as an excuse for the reproduction of a number of female portraits, ancient and modern. These are welcome, especially those after Luini's Leonardesque and subtle "Portrait of a Lady" and Sir Joshua's charming "Snake in the Grass."

There is little in Ruskin's 'Letters to a College Friend' (Macmillan) to justify their publication. They show some of the traits of the future Graduate of Oxford, his positiveness, self-contradiction, industry, and Turner worship, but they are for the most part in a jocular vein which is not very funny now. His essay on the question "Was there Death before Adam fell, in other Parts of Creation?" has a very far-away air, and his instructions, after Harding, as to the proper foliage touch in chalks seem equally remote from this generation. Neither is the magic style of the author

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of 'Modern Painters' visible in these early letters, and it is difficult to see that anything would have been lost to the world if they had remained unpublished. Their only interest is biographical, and there is not much of that.

M. Paul Flat gives us a second volume, 'Seconds Essais sur Balzac' (Paris: Plon, Nourrit & Cie.), for which one may well feel grateful, so substantial and satisfying is his study of the great novelist. A large part of the book is devoted to an examination of Balzac's philosophy, always an interesting topic. The admirable table of contents greatly facilitates reference. In his two volumes M. Flat has made a worthy contribution to the "literature" of his subject.

'Les Lundis d'un Chercheur' (Paris: Calmann Lévy) is the latest contribution to bibliography of that eminent authority the Vicomte de Spoelberch de Louvenjol. The book was begun before the three great histories which have made M. de Louvenjol's reputation, and is composed of articles of different lengths upon unexpected discoveries on interesting points in bibliography. Gautier, Vigny, Sand, Musset, Baudelaire, Féval, are some of the authors treated of in this volume.

Firmin-Didot & Cie. have issued the first volume of M. J. J. Jusserand's "Histoire littéraire du Peuple Anglais." This volume covers the period from the Origins to the Renaissance, the second will take the reader to the time of Pope, and the third and last from Pope to the present day.

The Librairie des Bibliophiles has brought out an edition of Florian's 'Fables,' with the "Avant-propos sur la Fable" prefaced to the volume. Florian is not La Fontaine's equal, but he is a very charming fabulist, and this edition is welcome.

M. Jules Lemaître is not only a brilliant critic, he is, as every one knows, a dramatist and a *nouvelliste*. His latest volume, 'Myrrha, Vierge et Martyre' (Paris: Lecène, Oudin et Cie.; New York: Dyrsen & Pfeiffer), is a collection of very short tales of various epochs and different countries, in all of which the attractiveness of this author is felt. "Le petit Racine" and "La Cloche" may perhaps be specially picked out.

'Vieille Histoire,' by Charles de Berkeley (Paris: Armand Colin et Cie.), is quite sufficiently entertaining to make it worth reading. It is a good average novel, resembling the ordinary English production, especially in the lack of the sensual element. There are plenty of pages which can be skipped and leave the real story untouched; the characters are somewhat sentimental, and the tone is rather of the young-girl order.

The 'Grammaire Raisonnée de la Langue Française' of M. Léon Clédat (Paris: Le Soudier; New York: Westermann) is a very interesting book. It is, to begin with, a valuable exposition of the grammatical forms of the language from a scientific standpoint and in clear, precise language. Next it is an arraignment of the needless complications and difficulties introduced at various times by grammarians usually ignorant of the history of the language they were engaged in regulating. A very large part of the book is occupied with phonetics, and is evidently inspired by the desire—or, more exactly, determination—to bring about a reform in orthography. M. Clédat makes out a very strong case for the reformers, whose recent failure to enlist the Academy's sympathy has evidently not daunted them, for both he and M. Gaston Paris, who has written a solid and thoughtful preface to the work, are resolved to continue the attack until victory crowns their efforts. As for the second part of the grammar, which treats of flexions and syntax, it is simply admirable, and certainly no one studying French seriously can afford to be ignorant of what M. Clédat has to say. The 'Grammaire' is one of the most valuable scientific contributions to this class of literature which have appeared for many years.

It is seldom that the dust of historical libraries blossoms into such a pretty romance as that which forms a prefatory note to the first paper in the July number of the *Pennsylvania Magazine of History and Biography*, "Journal of a Volunteer Expedition to Sandusky, from May 24 to June 13, 1782." This was the military adventure against the Ohio Indians which ended in the awful torture of the commander, Col. Crawford, one of whose aids was Major "John Rose," a Russian nobleman who had volunteered in the service of the colonists during the Revolutionary war. A great-grandson of this interesting and respectable character, Baron George Pilar von Pilchau, one of the Russian delegates to the Chicago Fair last summer, was directed to the rooms of the Pennsylvania Historical Society, in Philadelphia, where he astonished the librarian "by taking from his pocket a package containing the original drafts of some of the letters" being shown him among the "Irvine Papers." On his return to Russia, Baron von Pilchau forwarded this Journal, which possesses a decided historical value, and a photograph of his ancestor, Gustavus H. de Rosenthal, which is reproduced in the *Magazine*.

The first number of a new literary periodical entitled *Euphorion*, "Zeitschrift für Literaturgeschichte," and edited by August Sauer, has just been issued by C. C. Bucher in Bamberg, Bavaria, at four marks a number. It is intended to supply the place of Seuffert's *Vierteljahrschrift für Literaturgeschichte*, and Schnorr von Carolfeld's *Archiv für Literaturgeschichte*, the former published by Böhlau at Weimar and the latter by Teubner at Leipzig. *Euphorion* is intended to embrace the whole field of literary research from the close of the middle ages to the present time, and will comprise essays of a general character, special studies, important contributions in the form of letters, diaries, archival documents, texts, criticisms, and bibliographical communications. Although chiefly German, the periodical will be somewhat international in character, and will include brief reports on American, English, Russian, Hungarian, and other foreign literatures. In the present number the articles are signed; hereafter they will all be anonymous.

The official organ of the Bureau of the International-Copyright Union, *Le Droit d'Auteur*, is issued at Berne on the 15th of each month, under the able editorship of M. Henri Morel, the director of the bureau. It furnishes reliable summaries of the copyright movements of the world, learned essays on interesting questions relating to the legal protection of literary and artistic property, analyses of copyright decisions, together with much else that is of permanent worth relating to a subject of growing importance. Of special value for present use as well as for future reference are the texts of copyright statutes, and related ordinances, which are printed in full, in French, and include not only all legislation since the formation of the Copyright Union, but, in the case of some countries, all the copyright laws in force. To this important material the editor has now furnished a special index covering all the legislative documents printed from 1888 to 1893, inclusive. It is quite certain that within a few years copyright must assume in the United States something of the importance ascribed to it abroad, and the prudent librarian should prepare for that time by securing a complete file of this periodical before the back numbers are exhausted.

An apparently well-informed writer in *Blackwood* for July sounds a note of alarm in respect to the Senussi confraternity of Mohammedans. Its founder was a native of Algiers, a descendant of the Prophet, who, after preaching reform throughout northern Africa, retired about the year 1845 to Jerbum. This is a small walled town in an oasis in the Libyan desert, about 400 miles west of Cairo and on one of the principal caravan routes between the Mediterranean coast, the central and western Sudan, and Egypt. Here he built a *zawia*, or convent, and devoted the rest of his life to the organization and propagation of his order. In 1859 he died, first nominating as his successor his son Mohammed es Senussi, at the same time hinting that he was to be the Mahdi. Up to this time the son has lived in strict seclusion in Jerbum, "a mystic being enshrouded in an atmosphere of saintliness." His missionaries, however, have gone through the regions west of the Nile valley, establishing countless zawias, in which the priesthood are the political as well as the spiritual leaders. Their methods are as yet entirely peaceful and conducive to the prosperity of their followers. They promote agriculture, open wells, plant crops, and cultivate date-palms. Only in Egypt and the Nile valley has the order failed to establish itself. The great interest in this wave of religious feeling which has swept over so large a part of Africa is in the possibility of a change in its character.

"The Partition of Africa," by Mr. A. Silva White, in the *Nineteenth Century* for July, is a not very clear or convincing discussion of the Uganda settlement and the recent Anglo-Congo agreement. In criticising the Government for its lack of vigor in respect to Uganda, and especially for its refusal to build a railway from the coast, at least part way to the Lake Victoria, he shows what seems to us an absurdly exaggerated estimate of the value of this country to the English. He even goes so far as to assert that, if it had been abandoned, the English hold upon Egypt "would have been undermined," apparently forgetting that, though this region is the Nile source, more than 1,500 miles of at times absolutely unnavigable waters lie between it and the Egyptian frontier. Very doubtful, also, is his statement that the retention of Uganda by the English involves "the pacification of the Sudan," or, in other words, another costly expedition against the Mahdists. In his treatment of the protests against the Anglo-Congo agreement Mr. White has little difficulty in proving the weakness of the French position, as well as its inconsistency in the light of the occupation of Tunis and their more recent operations in the Hinterland of the German and English possessions in West Africa. The article is accompanied by an admirably clear map showing the present political divisions of the continent.

The article in the *Nineteenth Century* in January last by Dr. Mills on Zoroaster excited much interest in Bombay. A request has been made by a Mr. Coorlawalla, a prize essayist of the local Sir J. Jejeebhoy Zend College, to allow the article to be translated into Gujrati. Consent has been given, and the article will be published in a large edition by

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the Trustees of the Sir J. Jejeebhoy Translation Fund.

We cannot speak from personal acquaintance as to the fidelity of the imperial-panel photograph of Chief Engineer George Melville, U. S. N., just published by F. Gutekunst, Philadelphia. The character which has won such a position, however, and which distinguished one of the heroes and historians of the ill-fated *Jeannette* polar expedition, is clearly visible in this powerful and attractive head.

—From the statistics of illiteracy in the United States in 1890, it appears that, of the total population ten years of age and over in 1890, 12.4 per cent., or one-eighth, were illiterate. Ten years earlier a similar proportion was 17 per cent., or about one-sixth, showing an immense reduction in the proportion of illiterates. This reduction has taken place in the ranks of the native-born whites and of the colored, while among the foreign-born the proportion has increased. Thus, the proportion of illiterates among the native whites was in 1890 6.2 per cent., and in 1880 8.7 per cent. Among the colored the corresponding proportions were 56.1 per cent., and 70 per cent. Among the foreign-born, on the other hand, the proportion of illiterates in 1890 was 13.1 per cent., and in 1880 12 per cent., an increase to be accounted for by the excessive immigration of the decade and by the character of much of that immigration, which consisted of the lower classes of southern and eastern Europe—Italians, Huns, Poles, and Bohemians. The illiteracy of the country is therefore mainly represented by the foreign-born and the colored elements, and by the latter in much greater degree than the former. Considering the entire population, the States in which illiteracy is most prevalent are those of the South. Mason and Dixon's line, the Ohio River, and the thirty-seventh parallel of latitude separate the literate from the illiterate States. North of that line the proportion of illiteracy ranges from 3.1 in Nebraska up to 12.8 in Nevada. South of that line it ranges from 14.6 in the District of Columbia to 45.8 in Louisiana, if we except Oklahoma, which was largely settled from Kansas and carried Kansas education with it. Indeed, throughout the cotton States the proportion ranges high, being 40 per cent. in Mississippi, 41 in Alabama, nearly 40 in Georgia, and 45 in South Carolina. In the Northern States, throughout New England and the upper Mississippi valley, the average is between 5 and 6 per cent.

—Analysis shows that the colored people of the South measurably offset the foreign-born of the North. The distribution of illiteracy among the native whites is in its broader features quite similar to that of the total population. The North contains a very small proportion of illiterates, ranging from 0.8 per cent. in Nevada up to 6.8 in Missouri, while in the South, again leaving Oklahoma out of consideration, the proportion ranges from 5.9 in Maryland up to 23.1 per cent. in North Carolina. The proportion of illiterates among the native whites of the Western States and Territories is smaller than anywhere else, with the exception of New Mexico, where it is larger than in any other State or Territory, being not less than 42.8 per cent., owing, of course, to the presence of the large Mexican population. Among the foreign-born the proportion ranges in those States where this element is significant from 7 per cent. in Washington up to 26 in New Hampshire. It is very high in New England—much higher than in other of the Northern States, owing to the large number of French Canadians. It is low in the West and Northwest, where the foreign element mainly consists of Germans and Scandinavians. The colored inhabitants of the Northern States have a much smaller proportion of illiterates than those of the Southern States. In the North the average is not far from 30 per cent., while in the South it is probably nearly or quite double that proportion. Among the cotton States it ranges from 50 per cent. in Florida to 72 in Louisiana. In Mississippi, Georgia, Alabama, and the Carolinas it ranges between 60 and 70 per cent.

—One of our correspondents has been so lucky as to fall in with a little leather-covered book, like those of bank depositors, which contains Daniel Webster's autograph record of his legal receipts. This chronicle fills twenty-eight pages, and extends a little more than from 1833 to 1836 inclusive. The first entry, dated September in the former year, is of $50, and the second of $20, for retainers on the New Hampshire circuit. The first fee of $1,000 was paid in May, 1834, by a Mr. Badger. Services regarding Cilley's will commanded $800. The total amount for the first year was footed up as $13,140, with the remark, "September 22nd, 1834, thus done and concluded." A similar summing up appears at the close of each other year. The second total is $15,183.74; the third is $21,793. The first entry of $2,000 was in 1835, March 7; the first of $3,000 December 7 in the same year. This last payment was in respect to Florida land. The largest single honorarium was $7,500. In February of the fourth year $5,000 is set down as bestowed in a case of Trinity Church (N. Y.). In turning over this record leading metropolitan and even provincial lawyers are astonished that Webster, already twenty years in Boston, so undervalued his services. He learned better at last. When Robert C. Winthrop looked at the earliest date, he said, "That's just the time that I was ending my studies in Webster's office," and the chirography led him to add that Webster never wrote a firm hand. Nobody has surveyed the relic with more interest than Dr. O. W. Holmes. Among other things he said: "Had the influx been tenfold, Webster's purse would have remained empty still. Had its capacity received like the sea, whatever entered there would have run off like water from the back of a duck."

—Petrarch once was at pains to explain to Boccaccio that he had forborne to read Dante for fear of unconscious imitation. Whatever Petrarch may or may not have done unconsciously, of conscious imitation there is in his work no end. Frankly, the *Canzoniere* are just a new orchestration, with a few original variations or cadenze introduced, of the 'Vita Nuova'; the dependence of the *Trionfi* upon the 'Commedia' is obvious; and the identity of development of the whole theme from a comparatively human love-song in the 'Vita Nuova' and 'Canzoniere,' through moods of ever more and more mystical unction up to the final pietistical pæans of the "Paradiso" and the *Trionfo della Divinità*—this identity needs no proof but assertion. It has remained, however, for two Italian scholars, Prof. G. A. Cesareo and Signor A. Moschetti, working simultaneously but quite independently, to expose the details of this intimate relationship between the duumvirs of Italian poetry. Prof. Cesareo's monograph, which appeared in a recent number of the *Giornale Dantesco*, shows up more especially the formal and stylistic indebtedness of Petrarch to Dante. Signor Moschetti, in his separately published pamphlet, lays stress rather on the Dantesque inspiration of the *Rime*. Certainly the counts against Petrarch are numerous and strong. We are made to see him at his desk with the 'Vita Nuova' before him, sugaring, watering, and refining upon its condensed and rugged motives very much as Liszt worked up Hungarian folk-songs into grandiloquent rhapsodies. If, as is true, the crises of his passion occur in exactly the same relative order as those of Dante's, at least there is originality in the very different virulence and duration of these, as it were, sympathetic attacks. This difference appears very nicely in the comparative number of verses in which the several crises are described. Thus, the intense subjectivity and frankly human passion of Petrarch expand the more personal portion of his work, the *Canzoniere*, into 331 sonnets and other poems; whereas the corresponding portion of Dante's work, the "Vita Nuova," amounts all told to barely 31 sonnets and poems. The 'Commedia,' on the other hand, the especial masterpiece of the divine theologian and all too Platonic lover, is about five times as long as the *Trionfi*—among the laborious heights of which, if truth must be told, the now corpulent Petrarch appears somewhat sluggish and scant of breath.

—The student of mediæval culture has reason to be grateful to Dr. Sutter for his monograph, 'Aus Leben und Schriften des Magisters Boncompagno' (Freiburg i. B., 1894). He had already shown his mastery of the intellectual and spiritual movements of the thirteenth century by an excellent work on Giovanni Schio of Vicenza, and this companion volume will not detract from the reputation earned by its predecessor. All accessible sources of information, printed and manuscript, have been ransacked to throw light upon the somewhat erratic career of the forgotten worthy whose renown in his time stood high as professor of grammar and rhetoric at the University of Bologna, and who deserves the place assigned to him by Dr. Sutter as one of the precursors of the Renaissance. Investigators of the legends of the Wandering Jew will find here the earliest description of that individual in an old man whom Boncompagno met in Jerusaem, claiming to have been with Pontius Pilate when Christ was crucified. This doubtless explains the legend, for the credulity of pilgrims to the Holy Sepulchre was so industriously exploited that there probably was almost always there some ancient impostor to personate the immortal vagrant. Though Boncompagno had no faith in the story, he was sufficiently a son of his period to embody in his treatise on rhetoric the ascription of the origin of letter-writing to the Ark, when a message on a laurel leaf conveyed to a son of Noah the suggestion that he should cover the nakedness of his father. The "Rota Veneris"—a series of examples of the art of love-letter writing—of which Dr. Sutter gives us an abstract, throws a curious light on the easy morals of the time. As a whole, the little volume is well worth the attention of scholars, who will find that the author's lightness of touch renders it pleasant reading in spite of its solid learning.

—'The Home Life of the Ancient Greeks,' translated from the German of Prof. H. Blümner by Miss Alice Zimmern (Cassell Publishing Co.), is a timely publication well adapted for intelligent readers of all kinds, as well as for

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use by classical students. The original constituted vols. lx.–lxiii. in the series entitled "Deutsche Universal-Bibliothek für Gebildete," and is the work of a thorough scholar and antiquarian, editor of the third edition of Hermann's 'Griechische Privataltertümer.' Its scope is distinct from that of Guhl and Koner's 'Life of the Greeks and Romans,' which is strictly an illustrated treatise on antiquities. The special merit of this book is that it sums up, in a clear and consecutive narrative, whatever is known on such topics as costume, birth and infancy, education, daily life within and without the house, public festivals, agriculture, trade and handicraft, slavery, etc. These and kindred subjects are treated in the several chapters in a manner which, while free from superfluous technicalities, is trustworthy and accurate, so far as the constant progress of antiquarian discovery will permit. For example, a reproduction of the beautiful theatre of Polycleitus at Epidaurus would have been preferable, as a type of the genuine Greek theatre of the best period, to Strack's restoration of the theatre at Segesta, p. 397; and the description of the stage as raised ten or twelve feet above the orchestra certainly needs some qualification, in the light of recent exploration and theories. The illustrations, without being artistic, are well chosen and sufficient for the purpose. The translation is in some respects an improvement on the original. It is more accessible, being furnished with headlines and a good index, which the original does not possess. Moreover, Miss Zimmern's English is clearer, neater, and more straightforward than the German, presenting substantially the author's meaning without his repetitions and divagations, for the learned author often permits his sentences to sprawl and twist with that casual clumsiness which the German public mildly tolerates and the French so sternly represses. One small speck we notice in glancing over the chapter on slavery, p. 525, where the rendering "At Athens the *hangman*" (*Henker*) is liable to convey the false impression that hanging was customary in Athens.

—The late Bruno Piglhein, who died at the age of forty-six on the 15th of July, is a great loss to the new school of artists in Munich. He was the first president of the new society of Bildende Künstler, formed by the 160 "secessionists" who lately rebelled against the discrimination against foreign exhibitors. In this country Piglhein's name was first made known by the copious reproductions of his humorous pastel of a little girl and dog, seated, with their backs to the spectator, over a stream; which was turned into a clever cartoon called "Jack and Me" during the Blaine campaign in 1884. A spurious cyclorama of the Crucifixion, which he vainly tried to suppress by legal process, further served to draw attention to him here. Piglhein began by failing in his chosen specialty of painting religious panels. He then turned to the trivial treatment of slight and meretricious subjects and succeeded. When success was once assured, he returned to his old love. He came to Munich after having failed as a sculptor in Hamburg and Dresden, and spent ten long years in painting saints and madonnas, most of which returned to his studio unsold. One large picture of the Crucifixion, which was exhibited in Munich and Dresden in 1878 and 1880, was so roughly handled by the critics that Piglhein gave up the attempt and fled from his creditors to Paris. When he returned after a few years, he brought with him some daring pastels of actresses and painted women which found instant admirers. Then followed an endless series of similar pastels and of chalk portraits of children, all of which were distinguished by their bold execution and richness of color, so that within a few months Piglhein had risen to be the acknowledged master of the pastel in Munich. His tricks of style were copied by hosts of imitators, and eagerly studied by the students who flocked to his studio. At this same time, "for himself," as he expressed it, the artist was painting sombre pictures with religious subjects, which were never put on sale. In 1886 an offer from an English firm for a large cyclorama painting, leaving the choice of subject free, gave him the chance to return to his old field. Once more he painted the Crucifixion, and had the satisfaction of receiving praise where he formerly had encountered nothing but derision. The Royal Academy of Munich made him an honorary professor, and when the art war broke out in that city, his large painting of a blind girl groping her way through a flaming field of poppies was at once pronounced the *chef-d'œuvre* of the rival exhibition. This picture, it is safe to predict, will rank as his masterpiece, though it may never attain a reproduction like that which fell to the lot of the original of "Jack and Me."

LUDLOW'S MEMOIRS.

The Memoirs of Edmund Ludlow, Lieutenant-General of the Horse in the Army of the Commonwealth of England, 1625-1672. Edited, with appendices of letters and illustrative documents, by C. H. Firth, M.A. 2 vols., pp. lxix, 548, 571. Oxford: Clarendon Press; New York: Macmillan. 1894.

THIS new edition of Ludlow's Memoirs by Mr. Firth contains passages heretofore suppressed. They are of little importance, being, not historical revelations, but reflections on the character of Shaftesbury, struck out by the first editor because Shaftesbury had at that time redeemed himself in republican eyes by turning against the court. Still, they make the memoir complete and authentic. But the most valuable features of this edition are the introduction and notes.

To readers whose ideas of the Cromwellian period and its characters are taken from Carlyle, Ludlow is known as "solid Ludlow," "wooden Ludlow," a man who could not have the divine spark in himself since he failed to recognize the divinity of Cromwell. Ludlow unquestionably was a heavy man, an obstinate man, and a man of one idea. His idea was abolition of monarchy. Whence his republicanism was derived—whether, like that of Marten, from the classics, or, like that of Harrison, from the anti-monarchical passages in the Old Testament—hardly appears. Probably it was from the former. He was, like many of the revolutionary leaders, a wealthy gentleman, and had been educated at Oxford, where, as we learn from an anecdote in the Introduction, his dogged pertinacity of opinion had already been displayed. Hatred of monarchy was his guiding star. With his eye fixed on this, he was blind to all beside—to the tyranny, corruption, and violence of the Rump, to the need of amnesty and reconciliation after the Civil War, to the practical fruits of the Revolution, offered together with toleration and national greatness by the Protectorate, to the monarchical tendencies plainly manifested by the people, and to the necessities of successive situations. Consequently he earned by his fractiousness and perversity a conspicuous place in the purgatory of those political suicides who largely helped the Cavaliers to bring about the Restoration. His political fanaticism formed a counterpart to the religious fanaticism of Harrison. It is due to him at the same time to say that his devotion to his idea, his integrity, his disinterestedness, and his fortitude seem to have been not less unquestionable than his wrong-headedness. In the field he approved himself a stout soldier and a trustworthy officer, though he was not fit for high command. He seems also to have upheld the humanities and courtesies of war. In his Irish campaign, it is true, he stifled a band of natives with smoke in a cave, anticipating thereby the Algerian exploits of Pélissier and St. Arnaud. But in Ireland it is the literal truth that the general who only put to the sword the inhabitants of Drogheda and Wrexford when they had refused to surrender, was the most humane commander on either side.

Ludlow is, of course, vehemently anti-Cromwellian from the moment when Cromwell became the "Single Person"; and his prejudice casts back a lurid light on the whole of the Protector's career, which he imagines to have been one long intrigue, pointing to the ultimate usurpation of supreme power. It happens that this hypothesis at all events is decisively confuted by one fact, the significance of which Carlyle would hardly have failed to note had he not been dazzled by the general glory of the Cromwellian Shechinah. It was after the death of the King, when the summit of Cromwell's ambition must have been full in his view, that he married his eldest son, Richard, to the daughter of Mr. Mayor, a private gentleman, negotiating strictly, though not covetously, about the settlement, and seeming to care for nothing so much as that the family with which he connected himself should be religious. It is hardly possible that Richard can have been at that time in his father's mind the destined heir to a crown or even to an hereditary Protectorate. Probably the best key to the enigmas of Cromwell's career is the assumption that he had not so much of forecast as he had of sagacity in deciding the question of the day, but was borne on by the current of events which carried him at last to supreme power. It was not to be expected that he should wear his heart on his sleeve. When the prospect of supreme power began to open, he sounded those about him and felt his way. This was not insidiousness, but common prudence. There is nothing to convict him of treachery towards any one, or of apostasy from any cause. He was a soldier of the religious rather than of the political movement, and had never, so far as we know, pledged himself against monarchy, though he had drawn his sword to put an end to the High Church tyranny of Charles and Laud. Nothing seems more certain than that, at the close of the first civil war, he did his best to make terms with the King. It was apparently only Charles's fatuous reliance on his own indispensability that prevented Cromwell's design of restoring him from taking effect, and drove Cromwell himself into the arms of the extreme party in the army, which, when Charles had a second time kindled the flames of civil war by his intrigues, resolved to take his life. Cromwell, though his mind cleared as he rose, was never free from fanaticism or from the moral self-delusion and tendency to cant which attend it. But he owed his supremacy to necessity, which led him by the hand from step to step; not to forecasting ambition or crafty intrigue.

Ludlow shared, if he did not start, the belief that the calling and dismissal of the Barebones Parliament were a stroke of Crom-

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well's satanic cunning. The scheme was, it seems, by setting at work an assembly of extremists who would assail the law and the church, to frighten the lawyers, the clergy, and the conservatives generally into Cromwell's arms. Cunning so deep Satan himself might have envied. The Barebones Parliament comprised the most respectable representatives of Cromwell's own party, the Independents. These men, we are asked to believe, Cromwell brought together with the deliberate intention of discrediting them by failure and then estranging them by dismissal, in order that he might conciliate the precarious support of men who hated them and him; as though the hollowness of the bugbear would not have appeared and its efficacy have ceased as soon as the assembly had dispersed.

Ludlow's prejudice is, in fact, such as to deprive him of all value as a witness against Cromwell:

"Cromwell," he says, "having been disappointed, as I formerly mentioned, in his endeavours of procuring a civil authority to countenance his arbitrary power, made it his business so to balance all interests that they should not dare to oppose him, for fear of bringing themselves into a worse condition than that wherein they were. To this end he gratified such of the Presbyterian party as were the most complying, and courted divers of the nobility, particularly the Earl of Warwick, whose grandson was admitted to be a suitor to his youngest daughter. But because that this alliance was not at all grateful to some persons about him, he contrived to appear averse to the match; and then by the management of Sir Edward Sydenham it was brought about that the young couple were married without the knowledge of their parents: for which contrivance Sir Edward was for a time forbidden the court."

This, as Mr. Firth observes in the Notes, can scarcely be correct, inasmuch as it appears from Thurloe that the match was publicly negotiated and publicly celebrated. The parish register of St. Martin's-in-the-Fields shows that the banns of marriage were three times published, and "Mercurius Politicus" says:

"This day the most illustrious lady, the Lady Frances Cromwell, youngest daughter of his Highness the Lord Protector, was married to the most noble gentleman, Mr. Robert Rich, son of the Lord Rich, grandchild of the Earl of Warwick and of the Countess Dowager of Devonshire, in the presence of their Highnesses, of his grandfather and father, and the said Countess, with many other persons of high honor and quality."

The insinuation that Cromwell rejoiced at the death of Ireton, and the story of the programme for his funeral having been borrowed from that of the funeral of Philip II., are probably instances of the same credulity of hatred.

Justice at the same time requires us to say that Ludlow's resistance to the Protectorate was straightforward, manly, and dignified. He frankly avowed to the Protector his intention of taking advantage of any fair opening that might present itself for a return to his own political ideal. But in the meantime he did not intrigue or plot. Conspiracy with royalists and schemes for assassination would have been abhorrent to his honest nature. Some of Cromwell's critics have treated the plots as creations of Cromwell's secret service, got up to excuse arbitrary measures and to warrant confiscation. Ludlow affects no doubt of their genuineness. Was it Cromwell's secret service that got up the murder of the Commonwealth's ambassadors, Ascham and Dorislaus, or that of the regicide Lisle?

With the most questionable of Cromwell's acts Ludlow was not the man to reproach him, for we may be sure that his own hand was set to the death-warrant of the King with far less misgiving or compunction than that of Cromwell. Carlyle never was more mistaken than in saying that the execution of Charles gave flunkeyism a blow of which it has gone about sick ever since. Flunkeyism throve and has continued to thrive on the royal martyrdom. There are churches in England dedicated to Charles the Martyr, there are no monuments to James II. Vane protested against the execution of Charles, whose son requited him with judicial murder.

That Cromwell's government was a government of the sword, as Ludlow passionately complains, was true only in this sense, that it was supported by military force, as every government must be which emerges from civil war, though the soldiers in this case were not mere musketeers and pikemen, but the flower of English citizens in arms for a great cause. But Ludlow's "civil power" was the Rump. On what, except on military force, had the authority of the Rump rested? What was Pride's Purge but a triumph of military force over civil power? No one could show less desire to make the sword the permanent instrument of government, when order had been once restored, than Cromwell.

The strongest point which Ludlow makes against the Protectorate is in regard to its foreign policy. Cromwell's alliance with France against Spain, he says, upset the balance of power in Europe and paved the way for French domination. The criticism seems justified by the event. But Ludlow wrote after the event, under the Restoration; and it was to the ignominious and corrupt policy of the Restoration, which made England subservient to France, that the event was due. Had the policy of the Protector continued in force, England, instead of being subservient to France, would have been the ally of the Dutch Republic against French aggrandizement. Of the two Catholic powers, France was the more liberal, while Spain was the Apollyon of Protestants, and her decline, though it had set in, was still masked by the hugeness of her frame. It is true that Spain was also the richest and easiest prey, and that the Cromwellian policy, like the enterprise of the Elizabethan rovers, had in it a filibustering strain.

In the last agony of the Commonwealth, after the death of Cromwell, Ludlow remained faithful to his idea, and exerted himself most strenuously (and, if we were to grant the truth of his hallucination, not without sagacity) to bring about its realization. Heroically he struggled for the reinstalment of the Rump, which alone, in his eyes, possessed legality, and which for him retained indefeasible authority and unquenchable existence; its decimation by military force, the death of the King by whom the Long Parliament had been called, expulsion, and the subsequent existence of a totally different government with Parliaments of its own, all notwithstanding. The case was pretty desperate, as Cromwell seems to have felt when he omitted to execute, or destroyed, the deed nominating his successor, and only faltered Richard's name *in articulo mortis*. Yet had the opponents of the Restoration been wise and united, they might have averted the catastrophe. Richard, though feeble, and perhaps, in Puritan eyes, loose, was not idiotic or disreputable; personally he appears to have been popular, and he was free from the stain of regicide. He seems to have been amenable to guidance. An able Council of State, with a patriotic Parliament elected under a republican test and an army true to the cause, might have got along without disaster. There would have been nothing in an hereditary Protectorate more incongruous than an hereditary Stadholderate, while the monarchical cravings of the nation might have been satisfied. Mazarin and Don Louis de Haro, most competent judges, regarded the Protectorate as established, and Monk, also a most competent judge, was apparently of the same mind. From the Anglican hierarchy the people, as we learn from Pepys, were completely estranged. The royalist rising under Booth was put down with great ease; and Monk found it necessary at last to creep to his mark very cautiously and under a cloud of lies. But the opponents of the Restoration were as far as possible from being wise or united, and the result was that Ludlow, peering out of the window of the lodging into which he had withdrawn, saw the troopers of the Commonwealth return from escorting Charles Stuart. The soldiers seem to have contracted the professional character of a standing army, and to have lost in part that of soldiers of a cause. Yet the Court, till the army had been disbanded, restrained its vengeance and kept on its mask.

Ludlow the regicide, as an exile in Switzerland, where he was nobly protected by the native government, continued to be regarded as the head of the Republican party in England, and was accordingly the mark of Royalist assassination, to which his fellow-exile Lisle fell a victim. But for the leadership of conspiracy he was ill-qualified. After the Revolution of 1688 he appeared in England, but only to find that, though Stuart despotism had been overthrown, the hatred of regicide Republicanism was little abated, and that there was no part for him to play on his old political stage. The "Single Person" was as firmly established as ever in the popular superstition. Could he have foreseen the future, he might have been comforted by knowing that William III. was the last king who would govern, while behind him came a procession of phantoms who would only reign; so that practically the Commonwealth had won. If his foresight could have extended to Mr. Keir Hardie, he might have flattered himself that even the formal realization of his ideal would be merely a question of time.

LILLY'S CLAIMS OF CHRISTIANITY.

The Claims of Christianity. By William Samuel Lilly. D. Appleton & Co. 1894. 8vo.

THIS is an attractive volume in its externals, and is not without interest to the reader, for its subject is of supreme importance, the writer is thoroughly in earnest, and his style is vigorous, though sometimes incorrect and occasionally marred with undignified colloquialisms. Yet one cannot but feel a certain amount of compassion for an author so zealous whose acquaintance with his subject is so superficial, and who is unable to convey a clear conception of his object. Apparently this is to show that Christianity is the true universal religion, and that it can manifest itself as such only through the Catholic Church with the Papacy at its head. To accomplish this, he devotes a third of the volume to Buddhism and Islam, and then considers the vicissitudes of the Church through the middle ages, the Renaissance, the Reformation, and in modern times; but the mode of treatment is so discursive and the book consists so largely of quotations from writers of all kinds, mostly modern, with the author's comments on them, that it leaves no clear im-

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pression on the reader of having any definite purpose, and rather suggests that it is a promiscuous emptying of a commonplace-book of elegant extracts pieced together after a fashion.

Mr. Lilly is too honest to gloss over the dark spots in the career of the Papacy—its degradation in the first half of the tenth and eleventh centuries, its secularization and immorality in the fifteenth, and the intolerable abuses of the curia which no Pope, however well intentioned, could reform. This honesty affords an insight into the curious paralysis of the reasoning faculties which seems to afflict those who surrender themselves to dogma, and who can reconcile with divine order the human depravity of pontiffs whom they regard as the visible representatives of God. This inability to frame a logical connection of ideas runs through the whole work. We are told (p. 55) that "toleration is essentially a modern notion," and in defining (p. 157) the "three kinds of freedom," freedom of conscience is omitted. Mr. Lilly admits and deplores in several passages the persecuting spirit with which the Church has always, when able, crushed schism and heresy, and yet he tells us (p. 105) that it was the destined work of Gregory VII. "to rescue liberty of conscience," and he perpetually (pp. 87, 236, 240, 243) insists that the Church is the champion of the rights of conscience. The reader who reflects on the Inquisition of Spain and Italy, or even on the measures through which Clement XI. and Innocent XIII. enforced the bull *Unigenitus* on the Gallican Church, may well ask himself whether some new definition is to be assigned to the words toleration and freedom of conscience.

Similar intellectual color-blindness is observable in Mr. Lilly's objurgation of the German princes of the Reformation and of Henry VIII. for resuming the powers exercised by Constantine and Charlemagne. Constantine, it appears (p. 86), was "sagacious" when he made the Church an affair of State, but when Henry VIII. did the same thing, it was "the finishing stroke of Tudor absolutism" (p. 205). Both monarchs acted from purely selfish motives, and an ordinarily rational writer would not have allowed his imagination to be controlled by the accident of the ownership of the ox that was gored. In this case, however, allowance should perhaps be made for deficiency of knowledge, for Mr. Lilly evidently is not aware that the principle which he denounces so roundly, *cujus regio ejus religio*, was the accepted doctrine of the Church in the time of St. Optatus. This deficiency of knowledge is further apparent in his remark (p. 118), "Dante describes Constantine as founding his new capital on the Bosphorus that 'he might give the Shepherd room.' Whether or not this was his intention in the transfer of the seat of empire, such unquestionably was its result." He evidently does not know that Dante only voiced a current notion derived from the forged Donation of Constantine, and is oblivious of the fact that the Western Empire lasted for a century and a half after the founding of the new Rome.

Mr. Lilly tells us that he writes as a publicist, and perhaps this may explain why he has so little to say as to the supreme function of religion as the teacher and guardian of morals, and why he seems to have little conception of it as a force making for righteousness. He admits that the Ages of Faith, which he so earnestly admires as exhibiting the practical realization of the "Claims of Christianity," were also ages in which "the firmest faith and the grossest corruption of life . . . were found united in the same person" (p. 134). There is nothing shocking to him in this dissociation of faith and morals so long as the faith is the true faith; but when he comes to treat of Protestantism, he employs a different standard, and resorts to sweeping *a priori* assertions of which he does not and cannot give a scintilla of evidence. Thus (p. 192) he tells us that "The Antinomian doctrine of justification which he [Luther] fabricated was productive of far worse results in the lives of men than had been the traffic in indulgences so strongly denounced by him"; and again (p. 212), he speaks of Protestantism as resulting "in the decay of the moralities essential to the maintenance of civilized life." Before committing himself publicly to charges so serious, a self-respecting writer would have examined a little into facts, and would have readily learned from statistics that in Vienna 50 per cent. of bir hs are illegitimate, in Graz 62 per cent., in Berlin 15 per cent., and in London 4 per cent., while Rome, with 44 per cent., still holds the preëminence which Mr. Lilly admits (p. 160) it enjoyed in the fifteenth century, of being the most dissolute city of Italy. Far be it from us to follow his example and to assume, from these figures, that our Catholic brethren are immoral because they are Catholics, for it is well known that the Irish Catholics are the chastest race in Europe; but facts so readily ascertainable should restrain even so emotional and inconsequential a writer as Mr. Lilly from evolving such figments from his inner consciousness, and from sneering (p. 70) at "the mild virtues of the British 'lower middles,' the peculiar tenderness of the Nonconformist conscience."

We might proceed indefinitely with illustrations of Mr. Lilly's incompetence to handle the great subject with which he has grappled, but these will probably suffice, and we will only add a comment on a matter which possesses interest beyond his method of its treatment. In one of his discursive excursions he maltreats violently the late Mr. Symonds for aspersing the Society of Jesus, and makes a special point (p. 176) of his "amazing blunder" in repeating the accusation that in the Society sin must be committed at the command of a superior. With a somewhat elaborate display of learning, he explains away the passage in the Constitutions (p. vi., cap. 5) on which the charge is usually based, but a little more familiarity with Jesuit rule and practice would have preserved him from this fruitless labor. An earlier clause in the Constitutions (p. vi., cap. 1) prescribes that the inferior shall abnegate in blind obedience his own judgment and opinion as to all commands of a superior, unless he can define that there is sin in them. Defining a sin in anything, under the Jesuit system of probabilism, is by no means an easy matter, and is especially so in the commands of a superior, for the most rigid of Jesuit moralists, the General Thyrsus Gonzalez, declares that the subject must abandon his own opinion and accept that of his superior as righteous, while the construction placed on the rule of obedience is explained by La Croix, who says that even if the command is wrongful, the subject in obeying it only incurs material sin (that is, nominal sin, which is not an offence to God) and avoids the greater evil of insubordination. This was not the teaching of the other religious orders. Father Sayre, who was a Benedictine, and Father Marchant, who was a Franciscan Recollet, say that, if an inferior feels doubt as to the innocence of a command, he must not obey it while the doubt exists; conscience holds the first place, and obedience is due only for what is licit.

JUSSERAND'S PIERS PLOWMAN.

Piers Plowman: A Contribution to the History of English Mysticism. By J. J. Jusserand. Translated from the French by M. E. R. Revised and enlarged by the author. London: Unwin; N. Y.: Putnams. 1894.

M. JUSSERAND is well known as an enthusiastic student of English literature and English life in the Middle English and Elizabethan periods, and as the author of several valuable works on these subjects. In the original, the present volume is linked to a preceding study —translated by Miss Toulmin Smith as 'English Wayfaring Life'—by the general title "Les Anglais au Moyen-âge," but this title is left out in the English version. Like Miss Toulmin Smith's translation just referred to, the book before us is an authorized rendering, revised by M. Jusserand himself, and may fairly be called a second edition. The notes are much fuller than those in the original, and there are a number of really illustrative pictures. The translation is thus a better "state" of the work than the French edition.

After an excellent sketch of the historical background of the poem and a sufficient analysis and account of the three versions in which we have it, M. Jusserand proceeds to an examination of "the author's name, life, and character." According to M. Jusserand, the author's name was William Langland, not Langley. He was born a serf. His father being too poor to educate him, he was enabled to learn "clergy" by the benefactions of friends, and contrived, illegally and perhaps fraudulently, to take orders. Taking orders was *ipso facto* emancipation, and this explains the language of Holy Church when she tells William that "she received him first and a free man him made."

> "The friends of the poet died. They disappeared, perhaps, during one of those terrible epidemics that swept away whole villages. Being young, strong, and full of hope, he must have kept his illusions some time longer. But little by little the lights faded and the clouds grew darker. Isolation, poverty, and desire, all evil counsellors, now influence him. He has no one to help him; he has only his 'clergie,' which is extensive, if superficial, and we find him in London, trying to live by means of it, of 'that labour that ich lerned best.'"

That is, he lives on what he can pick up from the charitable, repaying them by singing masses for their souls and in similar ways. He condemns such ways, to be sure, just as he does not approve of bondsmen's sons' becoming clerks, but M. Jusserand maintains that his thus violating in his own practice two of his main precepts is quite in accordance with his character. *Deteriora sequor.* He was afflicted with a disease of the will such as those studied by Ribot. *Diboulie, aboulie*—these explain in Langland "the ebb and flow of contrary desires, his being successively drawn to the world and to God, and his sudden conversions."

It is impossible in the space at our command to do justice to the brilliancy of M. Jusserand's argument. We must rest content with a cautionary remark or two. As to the name—whether Langland or Langley—that is of slight moment. It is alleged that "tradition" is in favor of Langland. Prof. Skeat yields reluctantly to this tradition, feeling almost convinced by Pearson's arguments for Langley. M. Jusserand, not to put too fine a point upon it, does not state Pearson's case, which is very strong, with any degree of fairness, and he plays fast and loose with the "tradition." One would hardly guess, from his treatment of the subject, that the most important evidence

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for this "tradition" is the fifteenth-century note in the Dublin MS.—a note which also contains the statement that William's father was a franklin or gentleman (*generosus*) named Stacy de Rokyle, who held of Lord Spenser in Oxfordshire. If this note is to be accepted as tradition in favor of the name Langland, why should it not be accepted in other matters as to which M. Jusserand rejects its trustworthiness? The note in the Ashburnham MS. to the effect that "Robert or William Langland made Piers Ploughman," shows by its vacillation that the writer did not know what he was talking about, for the poet tells us over and over again that his name was Will. It is to be hoped that Bale (who also absurdly calls the poet Robert) and Crowley will not be accepted as giving *traditional* evidence. Yet Bale it is who is the earliest authority for Cleobury Mortimer as Langland's birthplace, and M. Jusserand calls this tradition. The fact remains that Pearson's reasoning, based on the bulk of the information furnished us by the Dublin note, alone accounts for all the facts. To assert that this reasoning is opposed to "tradition" is surely to play fast and loose with words and logic.

M. Jusserand thinks the language of Holy Church to William is reconcilable only with the supposition that he was born a serf and was emancipated by taking orders. But this is a gross misreading, as Prof. Skeat long ago pointed out. The passage clearly refers to the reception of the child by Holy Church at baptism—a rite which sets him free from hereditary bondage to sin; the *borwes* (sureties) are the sponsors. No other interpretation is possible unless one has a theory to maintain. Further, William's words in reply to Reson in passus vi. (C text), if read with unprejudiced attention to the context, make it impossible to believe that he was born a bondman. The friends there referred to appear to be kinsmen or family friends, rather than rich patrons who enable a bright young serf to evade the law and go to the University. The same passage gives satisfactory evidence that William was not ashamed of living by means of *pater*, *placebo*, and *dirige*, remaining in that vocation to which he had been called. "Prayers of a perfect man and discreet penance are the labor best pleasing to God." His denunciation of parsons who run to London to become chantry-priests, "singing for simony, for silver is sweet," is in no wise inconsistent with his own practice. He had no benefice; he left no "sheep encumbered in the mire." In short, we are convinced that M. Jusserand's account of William's station and of the "false position" in which the poet found himself is utterly mistaken, and that his theories about our dreamer's character are therefore in several particulars unsound.

In the chapters on Langland's view of the World and the Church and on his "Art and Aim," M. Jusserand is at his best. There is an abundance of matter set forth with masterly powers of exposition and with much brilliancy of portraiture. The scholar will here find a good deal that is to his purpose, and the reader for pleasure will be fascinated and instructed. The chapter on Langland's "Place in Mystic Literature" is equally brilliant and interesting, but not so sound. The parallel between Langland and Blake is almost absurd.

Though intended for the general reader, M. Jusserand's book contains many notes and observations of interest to the specialist. Such are the suggestions as to the wars "between two Christian Kings" (p. 49), the jubilee of Edward III. (p. 52), the date of the C text (p. 57), the "poor priests" (p. 127). But his accuracy is not always unimpeachable. He bases an assertion that Chaucer "found the rules of rhyme difficult" on a remark in the "Complaint of Venus," though that remark applies in reality only to a specially complicated rhyme-system which he is reproducing in that particular poem. He also declares that Chaucer "sneered at alliteration," quoting in evidence the Parson's "rim, ram, ruf," but suppressing the next line in which the same speaker avows a similar scorn of rhyme. His treatment of the metre of 'Piers Plowman' is far from satisfactory. But these defects and more than these we can well pardon in view of the pleasure and profit we have derived from the work as a whole. It is to be hoped that M. Jusserand will continue his series of monographs.

B. F. Stevens's Facsimiles of Manuscripts in European Archives relating to America, 1773-1783. Vol. XX., Nos. 1762-1813. December, 1893. London: B. F. Stevens.

DECEMBER, 1777, was a short month, but not a merry one, for the three anxious political forces centred in Paris. The last of the fifty-one papers of vol. xx. of these facsimiles, dated on the 31st, from Stormont to Weymouth, leaves matters really as unsettled as do the memoranda, with which the volume opens, jotted down by Vergennes on the 6th of the month, and signed "approuvé" by the King, who expresses his willingness to establish a close understanding with the Americans, but refuses to recognize their independence or to conclude anything with them unless conjointly with the Spanish King; he furthermore enjoins the Deputies "to confide only in the President of Congress, while pointing out to him the necessity and desirability of inviolable secrecy." By this time Stormont is so close to the limit of any service which he may possibly render his Government, that his despatches begin to cease to have a vital interest, though he maintains to the last the indomitable persistency of his race and the personal courage of his class.

We turn, then, towards the Count de Vergennes and his strenuous attempts to induce the Spanish Court to see matters in exactly the same light in which he himself views them. From the first, he carries with him, or seems to, the convictions of the Count d'Aranda; but, in attempting to force into speedier action the Count de Florida Blanca, through the medium of the Count de Montmorin, who succeeded the Marquis d'Ossun at the Court of Spain, he is baffled by the superb dignity of the Spanish statesman, who does not recognize haste as suited to the exigencies of diplomacy or of war itself. In No. 1767, Aranda reveals an ingenious plot to dispose of Mr. Arthur Lee, whom Vergennes calls "that Deputy, who is very troublesome, and English to the marrow of his bones," and whom Aranda has told that he "could not comply with his desires, by order of my Court, which did not think him [Lee] necessary at Madrid, as everything was to be transacted at Paris, and for other reasons known to him since his first journey." The plan was the simple one of causing Mr. Lee to go as far as the frontier under the pretext of there being able to cross over into Spain when the Court of Madrid should give its consent! The contention of Vergennes is fully outlined in No. 1769, wherein he says: "The Power which first recognizes the independence of the Americans will be the one to gather all the fruits of this war"; and later: "Whatever course is taken, we shall have difficulty in avoiding war with England. It is not what we have done in favor of America which hurts her most grievously; it is the reëstablishment of the navy of the two crowns." He constantly shows his distrust of the consanguinity of the English and American race, and seeks to impress Spain (No. 1775) with the fact that her possessions on the mainland are more tempting to England than are the French islands. Without assurances from the Americans as to the expectations to which the two Crowns have a right to look, he hints that Florida might be lost in any event, although he admits that the Americans "are still too young to have ambitious views about opening up an interloping trade for themselves." Then follow (Nos. 1780, 1786) the rumors, derived through Deane, that the English Ministry is seeking to treat with the Deputies, through the medium of an "unknown," who is, of course, no other than Paul Wentworth.

On the 23d (No. 1790) Florida Blanca informs Montmorin that the Spanish King has decided to give abundant aid in money on condition of absolute secrecy, to offer protection (provided the colonists conduct themselves with fidelity and caution), and to watch attentively affairs in London. No. 1792 covers a heated interview between Florida Blanca and Montmorin, in the course of which the former asserts that the Deputies are trying to compromise Spain and France with England, but, growing calmer, admits that the Spanish King has a repugnance to treating with the Americans, and says it is "not easy to change the mind of a King sixty-two years of age, whose head is filled with Don Quixotism." The real cause of Spain's delay is now recognized to be the necessity of waiting for the return of the Mexican fleet, without whose safety in port it would be dangerous to excite England; the colonists, however, are promised 15,000,000 livres at the end of six months. The communication of Vergennes to Montmorin on December 27 (No. 1805) leaves the Spanish negotiation pending, though Vergennes earnestly urges that hesitation may "allow to escape the only opportunity which may perhaps happen for many centuries for putting England in its true place"; and that this war of necessity is "the most fortunate opportunity which Providence ever offered to the House of Bourbon."

Meanwhile Paris is alive with rumors that a treaty is really concluded between France and America, and that the English ministry is seeking peace on any terms short of conceding the complete independence of America. Stormont, always a ready listener to the gossip of spies, is at last driven to say to Vergennes (No. 1796): "If one-half of the news of Paris is true, it seems to me very doubtful whether I shall have an opportunity of wishing your Excellency a happy New Year; vous me permettrez donc de vous souhaiter la bonne année d'avance." All this because he hears that "on Sunday night a Resolution was taken in Council to assist the Rebels openly, and that a Treaty with them as an independent State was agreed upon, and on the point of being concluded and signed." To this Vergennes replies "that He had been at both Councils, and could assure me upon his Honour, that no Mention had been made of North America, nor of anything relative to it."

While Stormont is plied with information, principally through Paul Wentworth, of whom a rather cold vindication is offered through compulsion (No. 1812) by a Monsieur Favier, Beaumarchais, whose mind "wanders on shore

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less ocean" (No. 1773) by reason of Lee's malicious lunacies, is pouring into the ear of the French minister much information relative to English efforts to approach the Deputies. No. 1778 is a sensational account of the tracking by a French spy of a mysterious Englishman to Deane's house, and thence, by "numberless détours," to the Hôtel du Bain Royal in the Rue de Richelieu. Beaumarchais holds this person to be Mr. Smith, Lord Germain's secretary, but he learns later (No. 1781) that it is "Mr. Wintweth," and that he "feeds at two mangers," meaning that he, Wentworth, was on good terms with both Ministry and Opposition. Then Beaumarchais ejaculates despairingly, "I say, like M. D'Aranda, *God is a Bourbon, it is only the Bourbons who will not be Bourbons.*"

Of surpassing value and interest is No. 1787, written by a still unknown person to Dr. Bancroft. Many attempts have been made to identify the handwriting. Mr. Stevens, who reproduces the very indistinct seal, as a possible clue, remarks that "the last few words, signature, address, and one or two words on the second page of Facsimile 1756 are in the same hand." This letter, which it is a pity not to quote in full, is an open request for "some general intimation concerning the Terms which are likely to satisfy the Congress and People of America"; these terms must, however, stop "a little short of absolute Independency." The letter is written "by desire of a Person of high rank," and the writer closes by saying that "the Subject on which I write is of so delicate a nature, that you will excuse the Omission of my name; as you will readily know it by the Hand writing." It would be now a pleasure to share the knowledge once held by Dr. Edward Bancroft in this matter.

Diary of a Journey across Tibet. By Capt. Hamilton Bower. Macmillan. 1894.

In his preface Capt. Bower modestly calls his book "a plain, unvarnished diary," without any "claim to literary merit or style," directed chiefly "to those interested in geographical research, and to those who may be contemplating travel in the same or similar regions." We only wish there were more diaries like this one. It has a freshness and simple directness which make it very pleasant reading in spite of occasional slips in grammar; and while all we are told is worth the telling, there is nothing that need fatigue the unlearned reader. We are carried along from one scene or adventure to another without losing interest, and we catch many vivid glimpses of men and things. The author also shows a keen sense of humor with a decided gift for expressing it. Indeed, he speaks of what he underwent and accomplished in such a plain, every-day manner that we are in danger of forgetting that his journey was quite out of the common run, and puts him in the front rank of living explorers.

In company with Surgeon-Capt. W. G. Thorold, starting from Kashmir, he crossed the whole length of the Chang or great Tibetan plateau. Near Lhasa, the sacred city which no living European has reached, he was compelled, after long discussion with the jealous authorities, to retrace his steps for a short distance and then continue by a route further to the north, until finally he came out on the Yang-tse-Kiang, which he descended to the sea. From June to November the average altitude of the ground where the party camped was over 16,000 ft. and much of the region traversed had never before been visited. On one occasion, deserted by their guides, they wandered for days, lost among the high mountains, in constant peril of lacking food or water. In more inhabited tracts they fared little better. One of the main difficulties with which the leader of the expedition had to contend was the character of the natives he encountered. Most of them were hostile, all entirely untrustworthy. Although he met with a few intelligent men among the highest class, the picture he gives us of the Tibetans in general is far from flattering:

"They are cowardly, faithless, and immoral; to those they are afraid of they are servile, to those they are not afraid of, insolent."

"It is almost impossible to get the correct names of places or lakes in Tibet, as every Tibetan lies on every occasion on which he does not see a good valid reason for telling the truth. Sometimes I have asked half-a-dozen men separately the name of a lake and received half-a-dozen different answers."

"It is a long time before one thoroughly understands what a mistake it is ever to be polite, or assume any affectation of friendliness, with Tibetans or Chinese. Even after being taught by experience the folly of it, I have unconsciously often treated them with courtesy and consideration, only to find in return that, while possibly showing politeness outwardly, they would lay themselves out to covertly degrade me in the eyes of the people by insults so far-fetched as often to be quite unperceived at the time, and would invariably manage to shuffle out of any compact. By taking a high tone, civility and as much honesty as their natures are capable of are insured."

And again:

"Poisoning is very prevalent. . . . If one offers a man tea, he generally refuses unless some one first drinks some in his presence; and when offering to eat or drink, a Tibetan invariably ostentatiously takes some in order to show there is nothing to be afraid of."

The government, as is well known, is a theocracy. In theory the Talai Lama, or Deva Zhung (happiness centre), is a *pape-roi;* in practice he is poisoned off before he comes of age. The lamas or monks, some half a million in number, are supported by the rest of the people, whom "they rule with a rod of iron."

"In no country is religion so much *en évidence:* every man has a praying wheel in his hand, which he continually turns, even when on horseback; piles of stones engraved with mystical sentences are met with; flags bearing the same mystical sentences flutter in the wind; and in the very hills and rocks they are inscribed. But all this outward show means nothing but a gross superstition; in no way do the people regard their religion as being a rule of life inculcating virtue and morality; all they think is that, by observing certain rules, benefit—but they know not what benefit—is obtained; and, by neglecting them, calamities—but they know not what calamities—would ensue."

It is perhaps doubtful whether Lamaism can be classed as Buddhism at all. The population (some 8,000,000, of whom perhaps half are in so-called Chinese Tibet) is kept by the custom of polyandry from outgrowing the scanty means of subsistence in this immense region.

The relations of Tibet and China, which are peculiar, may some day be of importance in the complicated game of Asiatic politics. According to the author, the *Amban*, or Chinese Resident, at Lhasa has no power whatever, and the Chinese are "a stalking-horse" to use against the outside world. Even further west, in regions nominally under their direct jurisdiction, the *Amban* is little more than a figurehead. So much for the present, but the author does not refer to the meaning of such a relation for the future. However shadowy Chinese suzerainty may now be, it probably has substance enough to keep off Great Britain and Russia; and as the military power of the lamas is *nil*, we may confidently expect that the Imperial Government will slowly but surely tighten its grasp, as it has in the last few years in other outlying provinces and dependencies. Kashgar is as far away as Lhasa from Pekin, and its inhabitants were far more warlike, but eastern Turkestan has been thoroughly subdued, and what is left of the population has been taught a lesson it will not soon forget. Already the peaceful invasion of Tibet has begun. The Chinese are coming in increasing numbers, pushing further and further west; and, as elsewhere, the natives, the weaker race, cannot in the end compete with them. Whether the country will be better off as a province of the Celestial Empire than under the present régime may perhaps be doubted:

"The identical people under the rule of China differ enormously from those under Lhasa. The Lhasa Government may not be a strong one, but, compared to the Chinese, it seems so; thieves, instead of being the rule, are the exception, and the people can certainly be restrained and kept in order by those in authority over them. A good deal of it may be owing to the fact that the Tibetan of high rank is immeasurably superior to the Chinese mandarin—in intellect his equal, in strength of character his superior; there is a more manly, healthy tone about him than about the time-serving literati of the Celestial Empire."

We doubt if the writer's experience was sufficient to authorize him to make such sweeping statements as some of the above. Still, we do not wish to close with a criticism, but rather to repeat that Capt. Bower, after making a remarkable journey, also deserves credit for the excellent and very readable account he has given us of it.

Modern Mystics and Modern Magic. By Arthur Lillie. Scribners. 1894.

This book affords matter for curious reflections. Its purpose, if it has any definite purpose, is to draw attention to the mediumship of the Rev. W. Stainton Moses, and to urge the claims of the spiritualism that was in fashion twenty years ago. This Rev. Stainton Moses, a man of defective health—though whether epileptic or subject to insanity we are not told—was a country curate, and an undermaster in an unimportant school. He is said to have been one of the half-dozen greatest mediums, and the only one of the half-dozen whose mediumship was adverse to his worldly interests. That he must have seen it to be so, in advance of committing himself to it, is not made clear; but we are disposed to think that he did.

Spiritualism may be considered under two aspects: that of the phenomena or miracles (as we may, without prejudice, conveniently term them), and that of the character of its doctrines. Modern psychology has made a beginning towards an explanation of the former, still quite defective, and leaving their genuineness still in doubt. But the materialistic, and generally grovelling, character of the upshot, assuming the manifestations to be veritable, appears unmistakable in regard to the revelations of Stainton Moses. The clergyman seems to have written a book of his personal objections to the theological teachings of his spirit-guide, with the replies, which brought him to a state of belief that deprived him of his curacy and ultimately caused his death. Of these teachings, we can at best say that they might have been more flat. Many sects are founded upon less elevated ideas. But they are, on the whole, pretty commonplace, and not at all extraordinary. They show no wonderful insight, no deep spirituality; they seem rather to skim the surface of religion.

It is not an unparalleled occurrence to meet

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an Anglican clergyman, only slightly acquainted with the sort of thought which has made the modern world, whose ideas of the divine order seem rather wooden and lifeless. That sort of man, it would seem, was the Rev. Stainton Moses. He took a part, at first, in the work of the Psychical Research Society; but his colleagues (though the scientific world has thought them rather credulous, and some facts have gone to bear out that estimate) found him altogether too incautious and hasty, while their ways of thinking were to him incomprehensible. The logical maxim called Ockham's razor was held by him, as it is by Mr. Lillie, in utter scorn. The latter declares substantially that if this principle be adopted, the conclusion must be Büchnerism. Namely, he remarks (p. 132) concerning Mr. Hodgson's saying, "I was compelled to assume, in the first instance, that Mrs. Piper was fraudulent," that "a man who starts on the investigation of psychical matters in that spirit" will come out with the doctrine (p. 135) "labelled 'Büchner.'" Surely, this is a very large concession. Were it a proper one, it would seem to settle the whole dispute. But it is not a proper concession. Büchnerism consists in a materialistic conception of the universe, due to a hasty and superficial generalization from some of the most striking results of physical science. The Psychical Research Societies cannot be accused of this. On the contrary, precisely what they are engaged in is the inquiry whether there are not phenomena which cannot possibly be brought under such a formula. They may not have been very wise to spend their lives in researches which, with the means now at command, did not promise decisive results. There is such a thing as economy in scientific investigations; and it was perhaps a rash undertaking for those men to stake their lives on such an exploration. Nor have they shown any fine genius—any Faradayesque power—of bridging the chasm between the known and the unknown. But they have shown themselves to be fairly candid and, under human limitations, rational inquirers. Certainly, if they have not been in haste to announce positive results which would have redeemed their reputation for good judgment in embarking in their enterprise, this reserve should redound to their credit. Sober-minded judges are inclined to think they look too favorably upon the slender promises of such results; not too sceptically.

The opinions of the prudent in regard to another world are very unsettled in our age; inclinations towards opinions are very divergent; but no doubt the resultant of them all is a vague faith that the creed of Büchner will not answer the conditions of the problem. Twenty years ago sensible people dwelt with emphasis on the vast amount of cheating and mendacity connected with marvels of all kinds. But during the interval many things have been brought to light to increase our respect for human honesty, until now it is likely the pendulum is on the other side of the equilibrium of justice. Most of us to-day are somewhat disposed to admit that, for example, Swedenborg had a miraculous knowledge of the fire in Stockholm, trivial as the miracle was, and in spite of the manifest falsification of his more important prophecies. Then, too, twenty or thirty years ago, thinkers dealt largely in necessity. Such and such a thing *must* be the case; such and such other thing *cannot* be. But since the axioms of geometry were exploded, as anything more than probable approximations, we fight shy of asserting that anything in nature is exactly accordant with our inductions. The question is no longer whether disembodied spirits *can* move matter, but whether the collective observations of experience are favorable to their frequently playing the particular sort of tricks which they are supposed by spiritualists to play. So in regard to miracles, we no longer ask whether the sun *could* go back on the dial of Ahaz, but whether the evidence is sufficient that it really did so.

Mr. Stainton Moses instituted many intended crucial tests of the manifestations. These are all, or nearly all, of one description. Namely, with or without the suggestion of a "spirit," he asks for information he is not aware of possessing, and under the supposed guidance of the spirit he writes down that information. Thus, he asks the spirit to write the first words of the last paragraph on page 98 of a book he has forgotten all about; and it is done. A modern psychologist would see in such phenomena indications of two or more states of consciousness capable of producing suggestions the one in the other. Perfumes played a great part in Moses's manifestations. Sweet odors, often of strange kinds, were usually perceived when something extraordinary was about to occur. As there seems to be no rational connection between the perfumes and the significance of the revelations, their occurrence naturally suggests some derangement of the brain.

Mr. Lillie practically admits the explanation by multiple consciousness, for his only reply to it is that all multiple consciousness is obsession by spirits. This is granting that the phenomena of Stainton Moses are of the same class as those of multiple consciousness; but Mr. Lillie fails to show how it is necessary to invoke the hypothesis of spirit influence to explain either the one or the other.

Edward Livingston Youmans, Interpreter of Science for the People: A Sketch of his Life, with selections from his published writings, and extracts from his correspondence with Spencer, Huxley, Tyndall, and others. By John Fiske. D. Appleton & Co. 1894.

It is often remarked that the life of a man of science, how great soever his works may be, can offer but little of interest to the general reader. When the lives and letters of such men appear, we are accustomed to regard them as designed mainly for the edification of friends and relatives, and as performing for posterity much the same functions as an extended inscription on a tombstone. But one soon finds, on looking through Mr. Fiske's book, that an exceptional interest attaches to the history which it embodies. The characterization of Youmans as interpreter of science for the people may perhaps do the book a little injustice in giving the impression that his most important work took this direction. It was not as an interpreter of chemistry, or even of the doctrine of evolution, to the people, that Mr. Youmans most deserves to be remembered, but rather as the agent through which the doctrines and works of Spencer were first brought prominently to the notice of the American people. He may even have been a not inconsiderable factor in bringing Spencer to notice among his own countrymen. There is nothing uncommon in finding a philosopher without honor at home until it is reflected upon him from abroad. This is frequently the case with Americans—so frequently, in fact, that one never expects such a reflection to be thrown from America upon any European country. But in the present case it is certain that thirty years ago Spencer was much more widely read and highly appreciated in America than in England, and there is nothing unreasonable in supposing that American appreciation was an important factor in drawing English attention to his writings. That Youmans was the leading agent in this result was well known, but the full extent of his activity is now brought to view for the first time.

In his earlier chapters one cannot but admire the way in which Mr. Fiske makes a rather commonplace story both pleasing and instructive. A rural community in which social, political, and philosophic questions were freely discussed by young men and old, each determined to reach his own conclusions for himself, seems a very familiar sort of thing to us; but will it seem so to our children? Common enough to this day is the doubting and rationalistic husband abdicating his reason to a religious wife who does not use her reason at all. We have often read and heard of the youthful seeker after knowledge who reads all the good books he can get hold of, busies himself in demonstrating the laws of mechanics by windmills and waterwheels, and scares his mother with chemical experiments. But we much fear that as the graded school and the iron curriculum extend their influence over the land, this bright boy will disappear as the buffalo has disappeared before the advance of a semi-barbaric civilization. The country teacher caring little for rote learning, aiming rather at the development of the thinking faculty and the right guidance of spontaneity, is often described as one of the actors in the millennium, who is to take the leading part in showing the bright boy how to use his faculties. We are glad to learn that he actually existed sixty years ago in a New York village in the person of Jeremiah Goodrich, alias "Uncle Good." It is only just to remark that a most exceptional feature of the story is the almost total blindness of Youmans from the age of seventeen till twenty-three, and even longer, as recovery was very slow.

In the later chapters Mr. Fiske quite judiciously lets his subject tell the greater part of his story, through his letters and correspondence. No one who knew him only from his very grave articles in the *Popular Science Monthly* would ever have suspected him of being so lively and humorous a correspondent. In the letters the entire story of the arrangements through which Spencer's works were brought out in this country is told very fully. The story is an important and readable contribution to the history of an enterprise which has had an important bearing on thought in our times.

We lay the book down with a feeling that the author has put forth one of his best efforts in depicting a life which deserved more fame than it got, and offers a more instructive example to youth and manhood than the history of many more prominent actors in the world's drama.

Dante Rossetti and the Pre-Raphaelite Movement. By Esther Wood. Charles Scribner's Sons.

Dante Gabriel Rossetti. By F. G. Stephens. London: Seeley & Co.; New York: Macmillan. [Portfolio Monographs on Artistic Subjects.]

The simultaneous appearance of two books on Rossetti, following the earlier and timely publications, shows an interest in the life and work of that unique artist which only those who knew him personally can thoroughly understand, as only a wide knowledge of art can

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enable one to estimate their value. But a just comparative estimate of Rossetti as painter or poet is hardly possible yet, and no more can the truth of his life be told in the lifetime of persons now living, and who were in too close relation to him to be able to speak freely of him. The personal fascination of the man was such that those who lived under it long would never be able to judge his work coolly, while its peculiarities, defects, and qualities are such that time must be given for a broad estimate of its rank as art. To the material for forming this true estimate the book of Mrs. Wood furnishes no additional material; it is all hearsay; its opinions have all the inconsistency of the overestimate of the contemporary, without any apparent knowledge of the individual; it is at once inflated, exaggerated, and very insufficient, starts from the purely sentimental side of art, and rings the changes on mysticism and symbolism, poetry and painting, till one lays down the book with a wonder as to what kind of world the author has lived in. We alternate between dogmatism of the emptiest because founded on no knowledge of art, and declamation which is but the vagary of language.

The generalizations of the book may be fairly judged by a single example which we quote entire, the subject being the coming on the scene of the school (?) called pre-Raphaelite:

"Then the great wave of rebellion, surging through the life of Europe, swept into the deep backwaters of imaginative and creative thought. Men born into the storm and stress of revolution, and confronted with the great practical problems of practical life, were thrown once more upon the spiritual world. And as the outward struggle spent itself, its full significance weighed more upon the peoples. The deep charm of the contemplative, the reflective, the critical, fell once more upon the European mind."

One hears in this a murmur of Ruskin and Carlyle, about as he does the roar of the sea in a conch-shell. Next this, describing the "neo-romantic revival . . . which appeared soon after the year 1845 on English exhibition walls":

"And to do this it became necessary to set out, as it were, the terms on which life is lived; to deal not merely with the beauty which man loves and the joy which he desires, but also with the stern conditions of their attainment. The struggle between the present evil and the recognized good, the conflict of the soul with earthly bonds, Love baffled in dire cross-currents of fate and duty, or wasted and despoiled in sin, Faith shaken by the storms of circumstance, Hope bowed down before the closing doors of death; and, on the other hand, the glory of consummated joys (though never without the under-thought of their transiency) or the strength of human fidelity and endurance—these are the themes of the second renaissance."

After a rambling medley on the whole school, of which the only new matter is certain anecdotes furnished by a fellow-student at the R. A. school, Mr. J. A. Vintner, and which finishes with the death of Dante at Birchington, we have a rehash nearly as long, which reminds one of Agassiz's first lecture, in which, having told the audience all he knew in twenty minutes, to make out his hour he recapitulated it, and succeeded in occupying only a half-hour, and was obliged to stop for want of more to say.

Mr. Stephens's monograph is of a different type; and if posterity should find it necessary to give Rossetti his position among the immortals, his biographer will have furnished at least safe material to be guided by. The author knew Rossetti intimately from the beginning of his career, and, if affected in his judgments by the fascination of the circle, at least in his comparative estimates he is sound, as in his art opinions he is informed by a large critical experience. His judgments are toned by a strong personal attachment, and his facts are mainly accurate; but there are certain passages of Rossetti's life about which both he and Mrs. Wood are mistaken, and of which Stephens does not, perhaps, care to tell the truth. We think that Stephens, like all the admirers of Rossetti, overestimates the value of his technique, which was, as compared with his ideal of art, juvenile; he always lamented that he had not in the beginning been taught to paint, and he blundered all his life through experiments in methods of which he could not hope to see the success. He was essentially a subjective painter, and never profited much by direct study from Nature, unlike Millais and Holman Hunt, who never were able to leave her. There was nothing in common between him and them, if it be not originality. The samples of illustration in both the books under review show that Rossetti, unlike Millais, never learned to draw accurately, and in his later life his drawing is often curious in its distortion; but his sense of color was one of the most remarkable of all time, and makes us all the more regret that he had not been educated in a true and solid school which would have given permanence to his coloring and developed still further its motive. He was to the last a student, trying, often blundering, rarely satisfying himself. All the biographies of Rossetti mistake and misstate the circumstances of his final breaking down in health, which began, long before they noticed it, in over-work at night, and was already a grave menace in 1868. Most of the later works of Rossetti in which the female head was rendered, were taken from Mrs. William Morris, who shared the judgment of beauty with Miss Wilding; the two giving him the material for most of his later work. The head which Mr. Stephens gives in his illustration on p. 63 is not, as he says, of Mrs. Stillman, but of Miss Wilding; the "Lady with the gold chain," "Our Lady of Pity," "Pandora," "Proserpine," and many others at the time these were drawn, being portraits of Mrs. Morris.

An Illustrated Dictionary of Medicine, Biology, and Allied Sciences. . . . Based upon recent scientific literature. By George M. Gould, A.M., M.D. Philadelphia: P. Blakiston, Son & Co. 1894. 4to, pp. 1633.

NOT to compare this dictionary with smaller ones in extensive use, by the same editor, we have confronted it first with the twelfth edition of Hoblyn's 'Dictionary of Terms Used in Medicine and the Collateral Sciences' (London, 1892), a plump duodecimo of 822 pages. Page 562 of the latter embraces *pith* to *placenta*, or ten items in all; while in the same limits there are twenty-one in Gould. Again, p. 672, Hoblyn has fifteen to Gould's sixty-nine. The compounds of *ophthal-* (Dr. Gould's specialty) number eight in the English and one hundred and sixteen in the American work. Hoblyn has no illustrations, while those in Gould are abundant and of great beauty of execution; among them we will single out the group of postures in surgical operations, which is backed by a table explaining the uses of each; the group of bandages, etc. The tables form an admirable feature, and we may particularize that of eponymic diseases, as Addison's disease, Barton's fracture, Bérard's aneurysm, etc., filling thirteen pages; parallel with which is the untabulated list under *Operations*, a perfect columbarium of eminent practitioners. Other remarkable tables are of arteries, bones, foramina, ganglia, muscles, pigments, poisons, stains, tests, and tumors; and lists of bacilli, bacteria, and parasites.

We have applied also the test of the 'Century Dictionary,' choosing the compounds of *hyper-*. This rich vocabulary contains twenty entries not to be found in Gould, and lacks ninety-nine which he has collected. It is fair to say that this difference is not absolute, since the one dictionary sometimes records the noun, the other the adjective, either of which would satisfy the seeker after definitions, and since a large part of Gould's vocabulary is strictly non-English. In the same way, and with the same qualification, the compounds of *cata-* in Dr. Murray's Dictionary yield twenty-one vocables not recorded by Gould, who in turn has forty-three not embraced in the greater work. The conclusion is not to the disparagement of either the Century or the New Dictionary; it is merely that Dr. Gould's volume is a substantial addition to this class of books of reference. A small number of foreign phrases has been admitted—*in extremis* (but not *in articulo mortis*), *in vitro*, etc. We miss the table of abbreviations which Hoblyn gives under Prescriptions.

This is not an historical dictionary. Occasionally dates are annexed to Latin names and to names of authors and inventors. On the other hand, neither under Ether nor under Anæsthetic is there any hint of the vexed question, for this country, of the first employment of ether in surgery. Phrenology is defined in a purely impersonal way, and without date. Spurzheim's Amativeness is let in without citing his authority; Philoprogenitiveness is disregarded; Bump is taken note of, with the remark, "origin uncertain," but this is etymological. Pronunciation is indicated in the simplest manner, except when French is in question, and then we have the old *on(g)* revived to imitate the nasal *en*. There is a moderate attempt to throw the weight of the Dictionary in favor of an improved spelling, while generally exhibiting also the common form. We do not share the editor's preference for the ending -eal over -ial in such adjectives as apophysial. The derivations of words are of most consequence in formations from Latin and Greek, the proof-reading in both these languages being noticeably careful; but pittacal is said to borrow its root from the Latin *pix*. Cross-references are sometimes inadequate. The expectation-table under Life finds no pointer under Expectation; the table of gestation or incubation under Pregnancy is not hinted at under either of its captions, and incubation itself is defined without including the meaning applicable to the table. In this table, by the way, the horse is bracketed with the camel as having a term of thirteen months, whereas eleven is the minimum for both. For Painters' Colic we are referred to Colica, but the description under Colic is much fuller. Pajot's Law has an entry by itself, but is not catalogued under Law, nor is his "method" registered under "Operations and Methods"; so Bowditch Island Ringworm is missing from the list under Ringworm.

These are trifling inaccuracies and inconsistencies in a work whose general trustworthiness is as apparent as its utility.

Society in China. By Prof. K. Douglas. London: A. D. Innes & Co.

THIS book, by the keeper of the Oriental books and manuscripts in the British Museum and Professor of Chinese at King's College, naturally provokes comparison with another book

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on the same general subject. The late Rev. Justus Doolittle's 'Social Life of the Chinese' was published in 1865 and reissued in the American edition in 1876. It dealt with the social institutions, customs, and views of the Chinese, and was written by one who lived constantly among the people, gathering his material and forming his judgments from living beings as well as from written records. It is to-day an excellent source of information. Nevertheless, so densely apathetic is the feeling of the Western world towards China that new books seem to be requisite from time to time to excite even a passing interest. Apparently it is necessary that literary bomb-lances be shot frequently at the great mass of indifference in order to arouse it to sympathy or even curiosity. It must be confessed that Prof. Douglas's book is to be classed with those which the admirer of Marjorie Daw hurled at his body-servant Crosby, among projectiles. It has the whiz of a Jingo weapon. Apparently its object is to goad the British authorities to a more stalwart policy in China. From one point of view it is an appendix to the Jingoish Life of Sir Harry Parkes recently reviewed in these columns.

China is governed, both socially and politically, by the literati or mandarins, and for these gentry Prof. Douglas has no good word to say. He considers them the most bigoted wretches on the face of the earth. They are both unsleeping and implacable in their hatred of foreigners, and spend their lives in determined efforts to drive out all aliens from the country. They would build up a new Chinese wall around the whole world of China, and make a society utterly impervious to foreign ideas. They are incredibly conservative, and anything like originality in thought is hooted down as impiety and treason. No body of educated men known in history has ever equalled them in ignorance, bigotry, violence and corruption. It may be that all that Prof. Douglas says of these dictators of Chinese thought and fashion is true, but it seems never to occur to him that possibly the British view of the case has some elements of fallibility in it. "British interests" is no doubt a religion to many men born in England, and yet even the creed of this religion may possibly be in need of revision.

Apart from this criticism, the book is a welcome addition to the shelf of books on China. It is handsomely printed and bound. Its thick paper and good type, with the twenty-two illustrations, some of which are exquisite reproductions of scenery or architecture, make it rank high even among English books. The style is also very agreeable, and the text is divided into numerous short chapters, for the reader's comfort. Naturally the opening chapter treats of the Emperor and court. To the great family of the Chinese the Chief Magistrate of the Empire is not only the Son of Heaven but also the Buddha of the present day. To find out about the daily life of one so secluded from public view is an enterprise, even for one living in Peking, that would tax the ingenuity of a keyhole reporter for an American newspaper. The author, living in London, has to rely upon that wonderfully frank newspaper periodical, the *Peking Gazette*, and upon the plays and novels of the people, for sketches of his monotonous and dreary existence. After describing the government, the penal code, and the administration of the laws, the author outlines and details Chinese society, beginning with the village communities. He treats of the literati and farmers, and then of the mechanics and merchants—for China, with all her wealth and the antiquity of her commerce, rates the merchant below the farmer and even the farm laborer. The competitive examinations receive due treatment, and then follow descriptions of marriage, family life, and funeral rites. To Prof. Douglas, China is the land of shams. There is no country in the world where practice and profession are more widely separated. The Empire is preëminently one of make-believe. There is no more prolix or tiresome preaching of virtue anywhere on earth, and yet it is doubtful whether such systematic hypocrisy is elsewhere so general.

On some questions which students of Chinese life consider "vexed" or "burning," the author speaks with commendable modesty. He believes, because the proofs are too strong to believe anything else, that infanticide is frequently practised, but it is difficult to pronounce accurately upon the prevalence of the custom. Occasionally some foreigner may stumble upon out-of-the-way places which are covered with the unburied remains of infants, and notices may sometimes be seen at the sides of pools to the effect that "Girls may not be drowned here." The province of Fuhkien is most infamous for its destruction of girl-babies, while at Peking the custom cannot be said to exist at all. Other interesting chapters relate to food and dress, gardens and travel, coins and art. The chapter on the religions of China is curt and scrappy. It is in his treatment of England's commercial relations, the war of 1860, the outrages on missionaries, the audience question, and foreign trade in China, that the author waxes eloquent and becomes most vigorous in the handling of his pen. The book lacks an index, of which it is worthy.

By Moorland and Sea. By Francis A. Knight. Boston: Roberts Brothers.

Wayside Sketches. By Eben J. Loomis. Boston: Roberts Brothers.

If certain expectations are ruled out of court in regard to these two volumes, almost everything that remains may be said in their praise. They may furthermore be praised in nearly identical terms and paragraphs, for, notwithstanding the transatlantic origin and scenery of one of them, they are alike in their qualities and their points of view. Both suggest, and incidentally confess to, a non-professional paternity. Neither is trimmed and pruned and clipped precisely, after the fashion of the writer who practises literature as an art, but in the more desultory mode of those who pursue it as a relaxation. The reader in quest of the artistic reticence and fastidious avoidance of commonplace that characterize such portrayers of rural England as "Q." and Hardy, may be warned off at once, while the mood that can be suited only by the delicate and distinguished humor of such another open-air saunterer as the author of 'Pagan Papers' must search elsewhere than here for its complementary color in print. But if themes that are at once refreshing and refining, sanely and cheerfully treated, are to any one's taste, he can be confidently promised its gratification at the hands of both our writers.

Mr. Knight's wanderings are wide and various. He describes from the deck of a yacht that stormy portion of the British coast which most travellers, by reason of their physical infirmity, see either not at all or in very incomplete glimpses. The Hebrides have lost nothing in wildness since Dr. Johnson made his famous "journey" thither. It is even possible that they have gained in human isolation through the displacement of crofters in favor of deer forests, more highly valued by modern owners. An undiminished population of birds, whose multifarious names could be remembered only by a naturalist, still inhabit the bleak cliffs, and lend variety and animation to Mr. Knight's descriptions. His moorlands are partly those of the north, and are in part those altogether lovely and desirable wastes of heather and gorse across which the North Devon coach ruthlessly speeds the passenger, in one and the same breath berating himself for his hurry and thanking the fortune that has brought him to an outside place on even this unsympathizing vehicle.

Ordinarily Mr. Knight is possessed of the wisdom that tarries in journeying. But his trip from Paddington to Plymouth, on the engine of a Great Western express, forms the topic of one of his most agreeable papers. At Bristol, Chatterton is of course brought to mind, but, strangely enough, Keats has not been remembered at Dawlish, notwithstanding the annoying inveteracy with which poetical quotations at every turn break the swing of the prose.

Their very limited circumference is, on the contrary, the distinguishing feature of Mr. Loomis's holiday outings. Save for a visit to the ruins of a family homestead in New England, they are confined to a comparatively small radius from Washington. But it is Mr. Loomis's cue to discover the largeness that the large mind can always find in circumscribed space, and he is eminently successful in his attempt. In his walks about the suburbs of the city of his adoption as Congressman, he reads a lesson to neighbors of the type of the Londoner who has never gone to see Westminster Abbey. He also is an intimate friend of the feathered tribes, and opens up an acquaintance with some of them for which any one may feel himself socially richer. Less happy when he allows his imagination too fantastic excursions into the boundaries of allegory, he nevertheless presents on every page the interesting individuality of a person who runs no risk of the boredom which is the bane and retribution of unoccupied minds.

Each of these volumes equally with the other inspires the wish that it might vie in popularity with the light novel, sole literary pabulum of such minds. But through the same flaw of constitution that prefers finery to cleanliness, or pastry to bread, there is little hope that, this side of a millennium, the careless reader will find his mental pastime in books which, like these, leave the mind fuller and observation of nature sharpened. Easy to read as fiction, though entirely unsensational, they will leave with the reader a comfortable impression of the widespread substantiality of human intelligence, very like that which comes from fresh contact with healthy solidity of character, where exceptional qualities are neither strained after nor affected.

The Binding of Books: An Essay in the History of Gold-tooled Bindings. By Herbert D. Horne. London: Kegan Paul, Trench, Trübner & Co.; New York: Charles Scribner's Sons.

No volume in the series of "Books about Books" which Mr. A. W. Pollard is skilfully editing has been more harmoniously in accord with the general idea of the series than this on bookbinding. Mr. Horne has started with the belief that the "Books about Books" were intended for book-lovers at large, for those who like books as books without any special knowledge of the several departments of bibliophilistic lore. He has therefore begun at

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the beginning, and in his first chapter, "The Craft of Bookbinding," gives an account of the mechanical processes of bookbinding, an understanding of which is a condition precedent to a rational appreciation of the masterpieces of the art. He describes the successive steps of "forwarding" and "finishing" so clearly that the lay reader can follow without difficulty. Although this information can of course be had in technical treatises, like Mr. Zaehnsdorf's (or Mr. William Matthews's Grolier Club lecture), yet Mr. Horne is the first writer of an historic sketch of bookbinding who has seen the necessity of prefixing such an explanation; and that he should have done so is strong evidence of his fitness for the difficult task he has undertaken.

In three successive chapters, he next presents us with brief outline histories of the art of binding in Italy, in France, and in England. His knowledge is wide, and his understanding of the principles of the art thorough; and it is a pleasure to follow his clear account of the development of gold-tooling in Italy and its transference to France. While claiming a high place for the early Italian binders, he is almost ready to admit the truth of M. Thoinan's assertion that bookbinding is really a French art. Of English binding he speaks with commendable disinterestedness. He rates Roger Payne more highly than do the French critics (who ignore all English binders for the most part), but his eulogy is temperate after all.

In the final chapter, in which the author discusses the principles of decoration as applied to books—a subject he approaches with both the bias and the training of an architect—Mr. Horne performs the valuable service of showing that a bookbinder must design with his tools in his mind if not actually in his hand, since the decoration of a book cover is conditioned absolutely by the means for executing it at the binder's disposal; and he exemplifies this by decomposing one of Mr. Cobden-Sanderson's richest and most elaborate book covers, and by printing an impression of each one of the few and simple tools used in its composition. The lover of beautiful bindings probably knows that they are all composed by a host of little tools, but it was well to make this visible to him. Much of the most pretentious of recent German binding fails because the designs are the work of architects who disregard the means of execution.

The dozen illustrations of Mr. Horne's book are well selected; they are apparently photogravures, but neither as well executed nor as well printed as we have been accustomed to find in books of Parisian or New York manufacture. Mr. Horne, it may be noted, displays no knowledge of any American bookbindings or of any American writing about the subject.

BOOKS OF THE WEEK.

Aspects of Modern Study: University Extension Addresses. Macmillan. $1.
Bradshaw, John. An English Anthology from Chaucer to Tennyson. 4th ed. Longmans, Green & Co. $1.50.
Chélard, Raoul. L'Autriche Contemporaine. Paris: Léon Chailley.
Duruy, Victor. History of Modern Times. Henry Holt & Co. $1.60
Forster, Francis. Major Joshua: A Novel. Longmans, Green & Co. $1.
Gudeman, Prof. Alfred. Tacitus's Dialogus de Oratoribus. Boston: Ginn & Co.
Hensel, Julius Macrobiotic: or, Our Diseases and Our Remedies. Philadelphia: Boericke & Tafel.
Irvine, Leigh H. Told in Whispers. Crown Publishing Co. 50 cents.
Lewis, L. R. National School Library of Song. No. 2. Boston: Ginn & Co. 60 cents.
Much Ado About Nothing. Love's Labor Lost. [The Temple Shakspere.] London: Dent; New York: Macmillan. Each 45 cents.
Noble, Annette L. Love and Shawl-Straps. Putnams. 50 cents.
Otken, C. H. The Ills of the South. Putnams. $1.50.
Parker, F. W. Talks on Pedagogics New York and Chicago: E. L. Kellogg & Co $1.50.
Roux, Hugues le. Confidences d'Hommes. Paris: Calmann Lévy; New York: Charles Eltel.
Ruskin, John. Letters to a College Friend, 1840—1845. London: George Allen; New York: Macmillan. $1.50.
Scott, Sir Walter. Quentin Durward. 2 vols. [International Edition.] Boston: Estes & Lauriat; New York: Bryan, Taylor & Co.
Skeat, Prof. W. W. The Complete Works of Geoffrey Chaucer. Vol. III. Oxford: Clarendon Press: New York: Macmillan. $4.
Sloane, Florence N. Practical Lessons in Fractions. Boston: D. C. Heath & Co. 40 cents.
Smith, Charles. Elementary Algebra. Macmillan. $1.10.
Sylva, Carmen. Edleen Vaughan; or, Paths of Peril. Cassell. 50 cents.
Turner, Rev. William. Hand-Book of the Bible: A Compendium of Facts and Curiosities. Whittaker. $1.

Mrs. S. M. H. GARDNER'S Character Sketches.

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